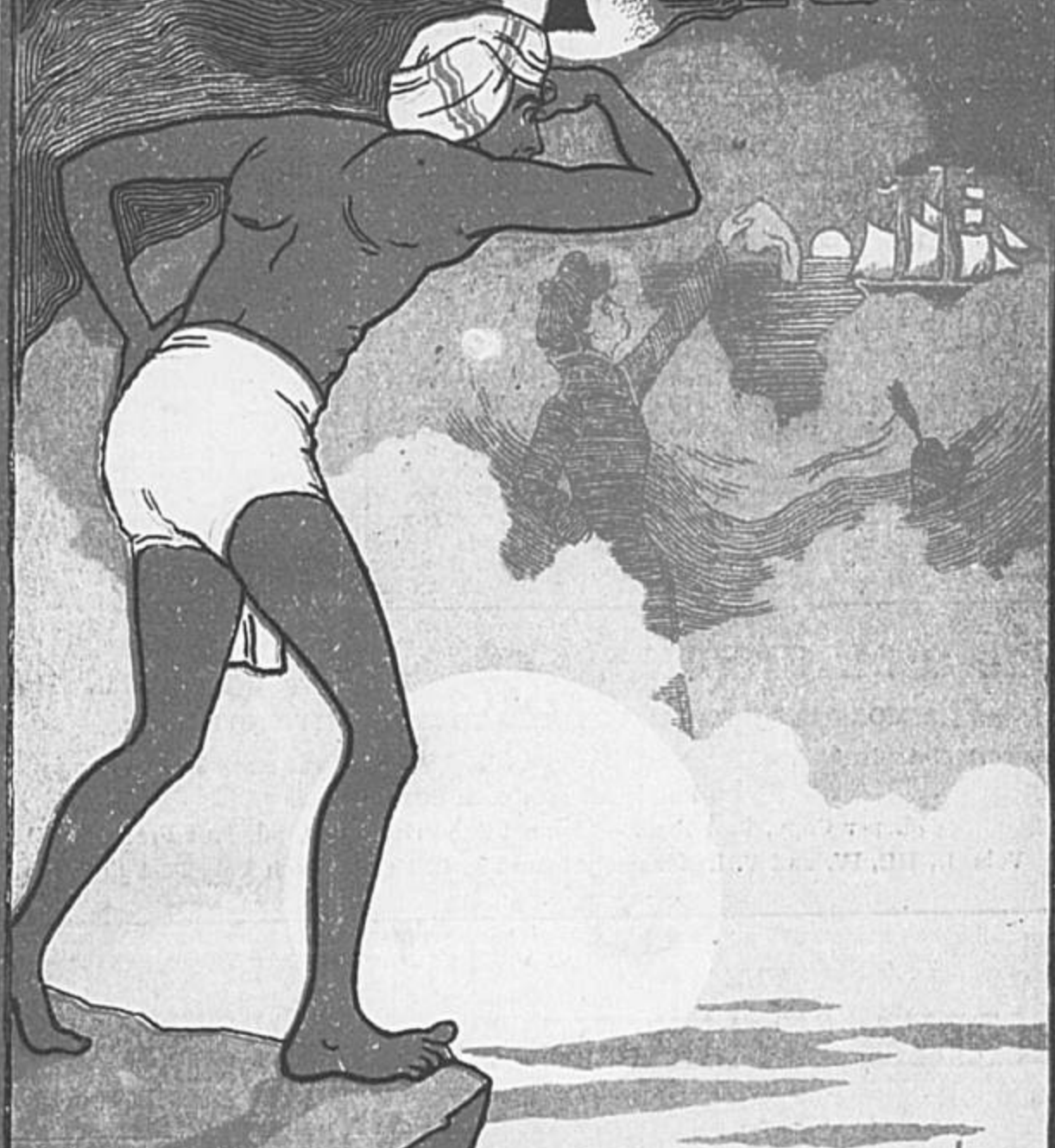


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PREFACE.

The Compiler has pleasure in presenting this booklet to readers interested in spiritualism and the Occult Science. As a Professional Conjurer for 15 years, he is in a position to judge if spiritualism is genuine or fraud. After many sittings with Mediums the Compiler positively declares that conjurors cannot duplicate the phenomena as witnessed by him under similar conditions.

Readers who have sittings with professional mediums are warned against "Dark Seances," your own circle at home should be sufficient to give you proof of "Spirit Return."

September, 1906.



CRYSTAL GAZING.

There have been, many times, articles written and lectures, etc., given in disproof of the many branches of occult science, of which "Crystal Gazing" is one.

It has always seemed to me unfair, and inconsistent as well, to condemn a thing which one has not exploited one's self, simply from hearsay or upon the strength of generalities which could not be applied to anything of a physical character, as a matter of course.

That which is occult or physical, *i.e.*, belonging to the mind or inner consciousness, cannot be dogmatised upon at all; for it is evident that that which is unknown cannot be governed or contradicted by known laws.

Now-a-days it would heap ridicule upon the unfortunate head of anyone who suggested, or tried to prove, that the world we live in was anything but round, yet once on a time the theories which would now make us a laughing stock were the theories which soonest obtained credence!

"Those who laugh last laugh longest" and so it is with all things; it remains to be proved whether those who at present dogmatise as ridiculous and fanciful, the theories of the psychist—of which crystal gazing is one—will not in the end have to acknowledge their philosophy, after all, contained but few things and some of those incorrect at that!

It is the purpose of the present article, however, not so much to read a lecture upon the theories of crystal gazing, etc., or to argue for or against it, as to give in a concise form those instructions which will enable the experimenter and student to decide for themselves whether or no, the "crystal" is, or is not, what is claimed by those who have used it and who believe in it.

Belief! There in a nutshell lies half the point at issue. To use the crystal one must possess two things, Faith, and the Crystal! Now firstly, what *is* the Crystal? Well, it consists of a sphere, or ball, of crystal without flaw or blemish. I say a sphere or ball, I should have said a *solid* sphere or ball, for I find that some dealers supply a "Crystal" in the form of a *hollow* globe, and this is not only *useless* but actually *harmful* into the bargain.

Having obtained your crystal which should be simply a globe of crystal, without stand or foot of any kind, it is necessary to arrange, as far as possible, that it shall occupy an isolated position, away from other things which shall distract the attention—for concentration is needed before all else—to secure this nothing is better than to use a bed of velvet either of a deep purple or black, and the finer the quality the better.

If possible all ornaments, etc., should be removed from the room, and the room itself, if possible, should have self-coloured walls, or at any rate a paper of the plainest possible pattern, as if at all glaring or large the wall paper will distract the attention and destroy that concentration which is an absolute necessity to the effectual use of the crystal.

The *light* employed varies with the character and temperament of the student.

A person of strong emotions and of neurotic temperament will often succeed better in weak or even moonlight; whereas those of calm dispassionate natures frequently find daylight about sunset, to be the best.

Others again, seem to visualize more freely in an *artificial* light. It can only be decided by actual experiment in each individual case. In any event, the light employed should not be too strong. It should come direct upon the crystal and from one direction only. All cross lightings should be carefully excluded, and the student must sit with the light coming from over his shoulder full upon the crystal.

Should artificial light be employed, candles are best and should be stationed a little in advance, or preferably *behind* the crystal, one on either side, so as to form a triangle, of which the globes is the apex.

The velvet cloth should cover as large an area as possible, and the globe and candles should occupy a central position. *Avoid candlesticks of gaudy or brilliant appearance.*

Now, seated as above, in front of the "crystal," allow the gaze to become concentrated upon the globe, which may either be held in the hand or, and this is undoubtedly the best, placed upon the velvet itself.

Gaze *into* not *at* the "crystal," and should any reflections of external objects obstruct the view, do not allow them to influence you at all; look calmly *through* them and you will find that gradually they will seem to melt away. Do not force yourself by any effort of the will to keep your eyes fixed upon the globe, allow them to rest passively upon it, and *think!* Try to imagine some scene which is past; picture it in your mind; do not try to see it in the crystal, and if nothing comes to you of its own accord put it away and try again after 12—24 hours.

Do not at any time force yourself to concentrate the attention, or to see anything in the crystal by force of will power.

Simply keep gazing into the centre of the globe until reflections pass and melt away and there comes the feeling of illimitable space around you, a sense of looking into a *great void*. Gradually, as the crystal exerts its influence you sink into a state which is on the borderland of unconsciousness, neither awake nor asleep. It is in this dreamy condition that you are able to picture to yourself, in your mind, scenes long forgotten; faces long lost sight of; and places which were familiar to you in the long ago! Soon,—though not at the first or second trial perhaps, you will begin to actually see in the crystal, or rather in the void which the crystal becomes to the practised crystal gazer—for the gazer loses sight of the glass globe, almost as soon as he (or she) gains the power of actually seeing visions or "Visualizing" by its aid.

With use, the pictures should become stronger and more brilliant, and long practice should make results more certain and their production easier.

From the stage of Visualizing recent or past occurrences, you should strive to visualize that which is not known or only in part known, such as the dwelling and surroundings of an acquaintance whose home, etc., are not known, or very little known to you. In time, it is said that one even acquires a seemingly miraculous power of observing happenings at a great distance, and forecasting events, or reading past unknown occurrences. To those already clairvoyant it is possible to achieve astounding results, and only an intelligent exploitation of the "crystal" and its powers can teach its real value and power.

The scientific reason for such power and influence as seems to reside in this curious globe cannot be gone into here; but the money invested in one of the "crystals" is repaid, again and again, if only by the curious and marvellous manner in which it rests the body and, undoubtedly, strengthens the mind and memory. And although it is not claimed for it that it will influence any and every body, it is an undoubted fact, that nine people out of ten possess a clairvoyant power, in greater or less degree, which only needs the agency of such a concentrating influence as the "crystal" to blossom out and become perfected in them!

Finally, to keep the "crystal" in good condition it should not be allowed to become tarnished in the least. Before use it should be warmed and wiped over with a velvet cloth. It should not be touched more than is absolutely necessary, by the bare hands at any time!

A note of warning, in conclusion. Faith is absolutely necessary to success; without belief no results can be expected. But Faith, Passiveness, and regular and continued study should repay the crystal gazers just in proportion to the latent power within them.



By RALPH DARIUS.

Of all the sciences that are being investigated at the present time, there is none more ancient than Astrology. Far back into the dim vistas of the past can we trace its history in Chaldea, where the worship and study of the planetary angels formed the religion and the priests dedicated from birth to the service of their own particular ray or star, invoked the blessings of these higher influences, but only at the appropriate times, when these wise men of the East had calculated the influences to be working harmoniously so that the most beautiful vibrations must have been experienced by the assembled multitudes. Then we can look at the wonderful state of civilization existing when the Egyptian dynasties were in the full height of their power, and find innumerable correspondencies in the monuments and other remains, of the connection with stellar phenomena, as in the pyramids we find these remarkable secret chambers and passages built at angles calculated with mathematical precision to admit the rays of certain stars at the exact time of great festivals; but we must leave these fascinating times and come down to the present when, sad to relate, astrology does not seem to be in such favour with the powers that be, and much of the knowledge, nearly lost during the dark middle ages, is slowly being re-discovered; but even now the study of this science may be most beneficial, not only to all mankind, but to every individual, the stars ruling everything terrestrial, from the movements of insects and earthquakes, to the destinies of beggars and kings.

In the following pages the science of astrology will be explained in a concise but necessarily brief manner, and for the benefit of those readers who may be attracted to this subject, the symbols and explanations are here appended:—

THE SIGNS OF THE ZODIAC.	THE PLANETS.	ASPECTS.	DIST'NCE.	NATURE.
♈ Aries	♄ Jupiter	♌ Conjunction	Together	Variable
♉ Taurus	♅ Saturn	♍ Semi Sextile	30° apart	Feebly good
♊ Gemini	♆ Mercury	♎ Semi-square	45° "	Bad
♋ Cancer	♁ Uranus	♏ Sextile	60° "	Good
♌ Leo	♂ Neptune	♐ Square	90° "	Very bad
♍ Virgo	♂ Mars	♑ Trine	120° "	Very good
♎ Libra		♒ Sesquiquadrate	135° "	Bad
♏ Scorpio		♓ Opposition	180° "	Very bad
♐ Sagittarius		♈ Parallel	Same distance fr'm Equator	Variable

Abbreviations and explanations of terms:—

HOUSES.—The twelve divisions into which the circle of the Heavens is divided.

CUSP.—The beginning of any house, as the ascendant is the cusp of the first house, and the mid-heaven the cusp of the tenth.

ASPECT.—The distances apart of the Planets.

ASCENDANT.—The eastern horizon or beginning of first house, rising sign.

M. C.—The mid-heaven.

AFFLICTION.—In bad aspect or position.

EXALTATION.—When a planet is dignified by being in certain signs.

Each sign has a lord or ruler, as ☉ is the ruler of ♈ and each planet is exalted in certain signs, as ☉ is exalted in ♈ as the following table will show:—

SIGN	RULER OF	EXALTATION
♈	♂	☉
♉	♀	♂
♊	♂	♂
♋	♂	♂
♌	☉	♂
♍	♂	♂
♎	♀	♂
♏	♂	♂
♐	♂	♂
♑	♂	♂
♒	♂	♂
♓	♂	♂

Nature of the signs:—

- ARIES.** (♈)—Fiery, cardinal sign; disposition warlike, pioneering, quarrelsome.
TAURUS. (♉)—Earthy, fixed sign; disposition, Lethargic, obstinate, endurance.
GEMINI. (♊)—Airy, common sign; disposition, scientific, nervous, changeable.
CANCER. (♋)—Watery, cardinal sign; disposition, timid, receptive, tenacious.
LEO. (♌)—Fiery, fixed sign; disposition, bold, ambitious, benevolent.
VIRGO. (♍)—Earthy, common sign; disposition, ingenious, critical, graceful.
LIBRA. (♎)—Airy, cardinal sign; disposition, amorous, refined, sympathetic.
SCORPIO. (♏)—Watery, fixed sign; disposition, secretive, mystical, resentful.
LAGITTARINO. (♐)—Fiery, common sign; disposition, generous, fond of outdoor exercise.
CAPRICORN. (♑)—Earthy, cardinal sign; disposition, crafty, persevering, melancholic.
AQUARIUS. (♒)—Airy, fixed sign; disposition, kind hearted, thoughtful, contemplative.
PISCES. (♓)—Watery, common sign; disposition, mediumistic, lazy, romantic.

THE HOUSES:—

- The First House governs the form of the body, character and health.
The Second House: Money, property, liberty.
The Third House: Brothers and sisters, short journeys, letters and writings.
The Fourth House: Father, residence, close of life.
The Fifth House: Pleasure, children and speculation.
The Sixth House: Sickness, servants, psychic.
The Seventh House: Marriage, partnerships, lawsuits.
The Eighth House: Death, legacies, mysticism.
The Ninth House: Long journeys, religion.
The Tenth House: Mother, profession, honour.
The Eleventh House: Friends, hopes and wishes.
The Twelfth House: Secret enemies, self undoing, magnetic qualities.

HOW TO CAST A HOROSCOPE.

Procure an Ephemeris for the year of birth, and look in the column headed "Sidereal time" for that day. This is the Astronomical time at noon, and if the birth occurred before noon, deduct from the sidereal time the difference, but if the birth occurred after noon, then add the difference. If the sidereal time be small, and you cannot deduct from it add 24 hours to the sidereal time, and then deduct. If when adding to the sidereal time the amount exceeds 24 hours then take that amount of time away and work with the difference. For instance, say the time required is 2 a.m., on August 19th, 1906, the sidereal time at noon on that day is 9½ hrs. 47 min. As the time

to be subtracted is 10 hours, then add 24 hours to 9 hrs. 47 min., then subtract 10 hrs. and we have 23 hrs. 47 min. When the correct time has been found, turn to the "Tables of Houses" at the end of the Ephemeris, and look down the column headed sidereal time, till the same time is found, or the nearest equivalent which in this case is 23 hrs. 45 min., and in the parallel line to the right will be found the signs and degrees for the cusps of houses from the tenth house or mid-heaven to the third house. When these have been put into the map fill in the six opposite houses with the opposite signs, and the same number of degrees. In this case the ascendant or 1st house is 23 hrs. 53 min., as this is the fourth sign counting in the proper order from ♈ to ♏ we place in the opposite house, i.e., the seventh, the opposite sign of the zodiac which is ♏ the tenth sign thus ♏ 23.53. is on the cusp of the seventh house. When this has been done it will be found that four of the signs have been repeated on the following houses, and that four signs are missing. These have been what is called "intercepted" or between two signs and not on the cusp of any house. Fill in these signs in the proper order between the signs, and we have the following map:—



Nothing now remains but to place the planets in the figure, and as the positions of these are given for every day at noon, to find their places at any hour is only a matter of simple proportion, with the exception of the moon, and as her movements are comparatively swift they have to be worked out by the proportional logarithm table at the end of the Ephemeris, the method of doing which is carefully explained there, and is very easy.

Having now explained this difficult part of our subject in a manner which we hope will be clear to our readers, we may proceed to

JUDGE THE HOROSCOPE,

and to do this we have to consider the aspects, and the signs and houses in which the planets are placed. This is the most difficult part of this fascinating study, and to be able to judge a map at all well, a born astrologer is required, and by that is meant a person having ♀ in good aspect to ♀ in their nativity, but any person who feels at all interested in the starry influences will derive much pleasure and profit from following this study, which, although it has not such a large body of followers as some of the occult movements of the present day, yet has in its wonderful symbology a philosophy so noble and a meaning so deep that it covers every problem that is troubling the minds of men, and explains all the happenings past and to come of man, of nations and of the universe; but to return to the point at issue, in judging a horoscope, we must consider all the influences and blend them into a whole, so that we may get at the true meaning of perhaps several conflicting and apparently contradictory aspects, which if considered separately would not perhaps give a true and satisfactory rendering of a person's character and destiny; take the ☉ the most important planet in the horoscope; it governs the highest spiritual part of every person, their vitality, their honour and profession, and we have to consider first of all what house, what sign, and what part of the heavens is occupied by that luminary. It may be that it is in the sign ♎ which is called in its fall, being opposite to the sign ♈ where the ☉ exalted; again certain houses are rather weakening to the ☉ such as the 8th and the 12th, and if under the earth or badly aspected by the other planets the good fortune and welfare generally of the person with these positions is greatly retarded.

Then there is the ♀ which governs the emotions and the personality, and is a very important part of the nativity. If the ♀ is in her fall in the sign ♎ and also in bad aspect with ☉ it makes the person very irritable and quarrelsome. Then the planet ♀ which is connected with love affairs generally, and if found in a good sign or exalted will make the person generally liked and shed around them a loving fortunate influence. All these things have to be weighed in the balance, and all the other planets and the ascendant and mid-heaven have their part in helping the student of these mysterious workings of Nature to give advice and to help mankind by his labours.

Before this article is concluded a few of the benefic aspects and positions will be explained, and when these are strong in the figure of any person they will outweigh much of the unfortunate part of the horoscope, and be very marked in their effect.

The ☉ in the tenth house shows great honour and success and will give the person a good home life and a splendid mother.

The ☉ in the ascendant is very powerful, and gives the person great vitality; they are very proud and magnanimous, and usually meet with great success in life.

- .. ☉ in good aspect with ♃ shows great fame, the acquaintance of powerful persons, and gives a liking for religious and philosophical things.
- .. ♃ in the seventh house shows a happy marriage, and certain success in any legal matters.
- .. ♃ in the fifth house, children that are a blessing and comfort to the native, and much gain from speculation.
- .. ♃ in the eighth house, money by marriage and legacies.
- .. ♃ in the ascendant makes a person just, honest, philanthropic and fond of sports and exercise.
- .. ♀ in the seventh house, an early marriage, domestic felicity, and it also shows that the native gains by his adversaries.
- .. ♀ in the tenth house, great popularity, and the native usually marry above their position, and is much respected.
- .. ♂ in good aspect with the ☉, the person is generous, free, and of great bodily strength, good constitution, and has a long life.
- .. ♃ in the tenth house, success in life and popularity, great favours from powerful people, very successful in dealing with public commodities.
- .. ♀ in good aspect with ☉ favours and unexpected patronage from powerful persons, good for Government employment.

If any reader has any of these positions in their horoscope they may indeed consider themselves fortunate, and they may safely rely on the stars being friendly towards them. It may be as well to point out here that the ☉ in aspect to ♀ in good aspect or otherwise is not fortunate for females.

As astrology is evidently coming into great favour just now it will be found that any person taking up this science will be in great request among their friends to elucidate the mysteries of their horoscopes and the future.

THE HOROSCOPE OF WILL GOLDSTON.

As a sequel to the foregoing article on astrology, the horoscope of the compiler of this book, Mr. Will Goldston, is here given, and it may be seen in this delineation how to read a nativity and form a judgment therefrom. These remarks must be somewhat curtailed owing to space.

THE CONSTITUTION AND GENERAL HEALTH.

The most important part of this map will be noticed at the first glance, that potent and mystic planet Uranus rising in Leo, and this must have given a very delicate childhood, and difficulty to rear; but the great vital force shown by the map generally and the good aspect of Jupiter and the Moon to Uranus and the ascendant greatly befriended the native. A tendency to an affection of the heart is shown, and great care must be taken of the lungs. The nervous system is very sensitive, but the great strength given by the royal sign of Leo rising, the house of the sun will enable the native to triumph over any temporary physical ills.



FINANCE.

The Sun in the second house at birth indicates that his financial affairs will be usually successful, but he is rather inclined to spend freely, and be too generous, but the more he lays out the more he will be likely to receive again. Jupiter in the fifth house, dignified by being in its own sign, gives great success in speculation, and in matters connected with pleasures and entertaining.

THE ASPECTS.

The most favourable influence in this map is Jupiter, the greater benefic, in good aspect to Uranus and the Moon. These are positions of great power, the moon showing the pioneering, highly magnetic personality, and it may be interesting to our spiritualistic friends to draw attention to the fact that Uranus and Jupiter governing the Aura as they do, give a most magnetic sphere of influence surrounding the body, and it will be found that the Aura, given off by our subject, is strongly charged with most magnificent deep blue colours; indeed, this is the prevailing tone, of shot blue, scintillating like silk, but colours impossible to describe by comparison with any earthly things, and it is this strong occult influence that has helped him to triumph over obstacles, and will protect him in the future. It would be interesting to know if any clairvoyant has seen this peculiarity, or can sense it from the map accompanying this article. Uranus ruling the seventh house shows that he will always be master over his open enemies and they will never be able to injure him to any extent. Mars being parallel with Uranus, makes him very shrewd and smart in business matters, and Jupiter gives him a tactful pleasing manner and great charm, also the ability to get on with anybody, and to make himself at home in any company. The worst influence in the map comes from Mars, and we should advise him to steer clear of short fat people of mean stature and light brown hair.

There is also an unfavourable influence coming from the planet Neptune, which will give some trouble from secret enemies, plots, intrigues, and similar things, and would also effect his health if he went in too much for mediumistic development; this influence will especially trouble him in the autumn of the year 1917, but that is a long way ahead yet.

SUMMARY.

Enough has been said to give an idea of the general meaning of the map, but many interesting details cannot be gone into now, and the directions, that is the movements of the planets in the horoscope, in much the same way as a man's body grows and alters, have not been touched upon, but to summarise the whole map the main tendency seems to focus on the planet Uranus, termed the awakener, and also known as the houseless wanderer. About this strange planet comparatively little is known, and it is a very rare occurrence to come across a true Uranian type of person, such as our subject is, and he will never be properly understood by people coming into contact with him. The influence of Uranus always gives an eventful life, strange happenings, romantic adventures, sudden crashings and just as sudden upliftings. He will be helped much by powerful persons, and feel the benign rays of Jupiter all his life.

NOTE. The compiler thanks the writer of the above article for this interesting delineation which is in complete harmony with knowledge gained from other occult sources. A profound judgment and deep insight into this ancient science is possessed by Mr. Ralph Darius, who has helped many by his readings of their horoscopes. We cordially recommend him as conscientious and capable astrologer.



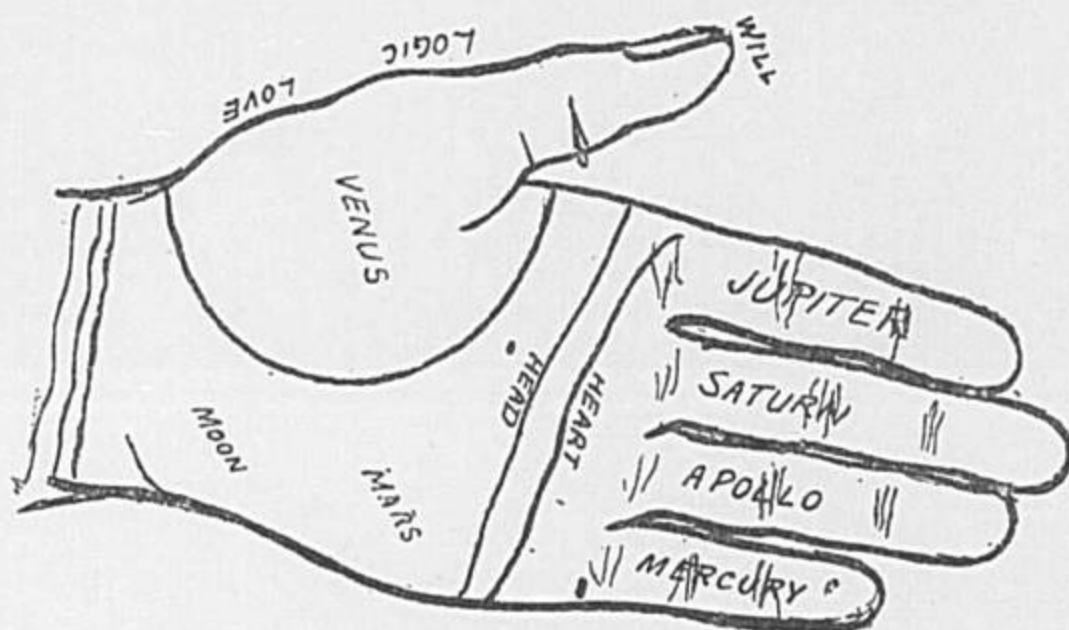


PALMISTRY OR CHIROMANCY.

By EILEEN ELYCE.

Everything in nature is put there for some wise use or purpose. A nose is placed in the centre of our physiognomy to breathe with, etc., so, the lines on our hands depict character and destiny, though there are even to-day some folk who scoff and scorn at the idea of palmistry being an art. Yet it is one; but alas, like most arts, its uses have been abused.

It is truly connected with astrology. In the olden times as far back as before the birth of Christ, "Wise Men" who perceived the "Star in the East" regarded it as an omen of his coming. Now, the practical part of palmistry, which we are to deal with, is that which gathers probable predictions from the lines, the planets, and from the notes and characters everywhere posited and marked out in the hands and fingers.



If you look at the illustration, or at your own hand, you will find several soft cushions of flesh which in palmistry are called *Mounts*. These are *seven* in number and give qualities of the planets they are named after. Now, in the brief illustration the left hand is shown, but it is certain that in *one* hand the lines and other signatures are more manifest than in the other, also the hands of the sexes differ. And so the question arises:—Which hand is to be taken?

Some teach the right hand of a gentleman and the left of a lady, but personally I have found, in both sexes, that the hand which exhibits the lines thereof most clearly is the one to consider. Some again declare the left hand explains the past, the right hand foretells the future. But there is *no* hard and fast rule.

However, having discovered the mounts, we naturally want to know their meaning.

The Mount of Jupiter is found at the base of the forefinger, and, if not *over* large, shows generosity, religion and a fortunate marriage. If very large and connected with the adjoining mount it shows an overbearing disposition, proud and assertive.

The Mount of Saturn under the Middle forefinger, if moderately developed, denotes prudence, if it is absent the person will never achieve anything of importance. Still, if it is *very* large it indicates misfortune.

The Mount of Sun at the bottom of third finger, if well developed, shows a taste for music, poetry and painting. When *over* large shows love of show and great vanity, but when absent shows sensuality.

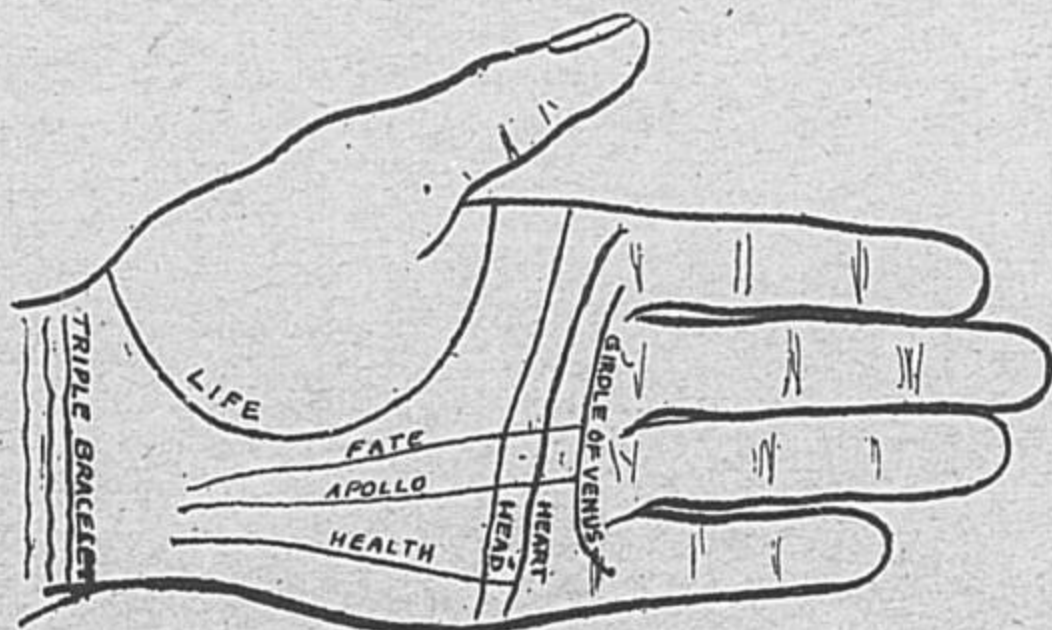
The Mount of Mercury at the root of the little finger, when small, denotes intelligence, method and activity of body and mind. If absent the person is stolid and without energy. If large, lying, swindling and falsehood are prevalent.

The Mount of Mars at the side of the hand, shows courage and firmness. If too large denotes a tyrannical person, and if absent a coward and sneak.

The Mount of the Moon beneath the Mount of Mars, gives its owner a lively imagination and a sentimental and thoughtful disposition. When wanting the person will lack sentiment altogether. If too strongly marked, a morbid mind and a love of solitude and dismal places is predicted.

The Mount of Venus is formed by the muscle at the root of the thumb and when moderate gives a love of the beautiful and an affectionate disposition. If absent, shows a cold heart and an unchivalrous mind. If too large, denotes a keen love of the pleasures of life.

Now, no two hands are alike, and of course in palmistry as in everything else, one thing is balanced by the other; so that really to thoroughly understand it, it needs to be studied, and studied earnestly and carefully.



The seven lines of the hand are divided into two sections:—three main and three secondary.

The three main lines are: Line of Life, Line of Heart, Line of Head.

The Line of Life encircles the thumb, and to denote a healthy long life should be deep, well marked and uncut by smaller lines. If it completely encircles the thumb, the owner may most likely live to be a hundred, or even more.

If slender and crossed by many lines, it indicates sickness and a short life; and if very wide and pale it shows bad health and melancholy disposition. Branches in the upper portion denote riches and honour, but if they extend to the wrist they signify poverty and deceit.

Should the line be anywhere broken, it denotes danger to life, at the period of life where the break takes place. If line of life is broken in both hands it means death. When the line of life unites with those of the head and heart, there is great danger of a violent death. Two lines running side by side indicate a long and luxurious life. If a line crosses it in coming from the mount of venus, it means a misplaced affection.

The Line of Heart should begin at the mount of Jupiter at the base of the index finger and run across the hand beneath the mount of Mercury. This line being straight and well defined, denotes a healthy body; when broken, disease and shortness of life are shown. Beginning at the back of the hand as it does sometimes, denotes jealousy; ending over the side of the hand shows gratitude.

When it sends out a line across the mount of Venus, especially if it be of a red colour, it warns you to beware of thieves, fraud and deceit; the life is in danger if this line is thus broken.

This line declining downwards to the line of head, indicates evil instincts such as avarice, duplicity and hypocrisy. Should the line be absent from the hand it signifies a bad life and an early death.

The Line of Head when long and straight crossing the plain of Mars it shows a strong will and sound judgment. Crossing the entire hand means economy almost to miserliness. Ending on the mount of Moon shows want of thought, a spendthrift's disposition. Terminating in the centre of the hand means weak brain power, and no head for figures. Ending abruptly shows untruthfulness.

When broken in two denotes a broken limb or death by violence. If this line is very close to the heart line there will be palpitations, asthma and consumption, especially if confirmed by the line of life. The line of the head frequently throws out other lines; if they extend to the mount of Jupiter they indicate sensitiveness, if they run towards Saturn shows a legacy in store, if towards Mercury success in business, if towards Venus a loving disposition, and if towards the Sun riches and honour. When the line of head and the line of heart unite a want of self-confidence is shown which must be overcome.

If it approaches the mount of the Moon a tendency to insanity is likely. Should this line turn to the line of heart at the end it depicts ill-luck or an early death.

Four secondary lines are: Line of Saturn, Line of the Health, Line of the Sun, Girdle of Venus.

The Line of Saturn rises from the triple bracelet and ends at the mount of Saturn. It is also called the *Line of Fate*. When this line is crossed at the beginning the person has had an unhappy childhood. If bent midway in its course danger of imprisonment is marked.

Should it start in the plain of Mars and not at the triple bracelet many difficulties will have to be surmounted. This line arising from the line of life denotes a commonplace existence. Rising from the mount of the Moon shows good fortune, but depending upon another.

Small lines cutting the line of Saturn denote small obstacles. When the small lines are near the line but do not cut it, it shows trouble for those near and dear to you.

When this line starts from the line of head it shows that any rise in life must come from the exercise of your own talents.

If the line passes through the plane of Mars (which is in the centre of the palm) it shows you will have to fight for your own existence.

The Line of Health rises in the wrist near the line of life. When it runs straight and clear to the little forefinger denotes good health all through life. If plainly drawn and well coloured a contented mind is shown.

When this line is winding in its course it denotes a bad constitution, a disease from evil living. A cross near the middle finger on this line predicts an early death.

The Line of Sun if this is formed of three equal lines it indicates fame and valuable appointments.

Rising in the mount of the Moon or the mount of the Sun denotes success; but rising from the line of life shows fortune not through your own efforts, but through others such as influential friends. Lines crossing it mean obstacles in the way.

Girdle of Venus is a half circle formed by a line running at the root of the fingers. but it is not seen in many hands. When lightly shown it indicates a loving heart with the power of retaining love. But deeply marked shows unbridled passions and a vicious life.

The Triple Bracelet or *Restricta* consists of one, two or three lines across the wrist. Each line is supposed to note thirty or more years. When these lines run upwards ambition is shown, but if on the contrary they run downwards, it shows a tendency to degenerate. A line running from the wrist to the mount of the Moon denotes a hard life, always working for others; if it runs through the Moon mount journeys by land and sea are denoted.

A branch rising and ending at Saturn mount means marriage with an old person, if one ends at the Sun, marriage with an artist or musician. A rich marriage is predicted if a branch rises to the mount of Venus.

The fingers when long and large show a strong, reliable character, but when very long and slender they denote the gambler. Beware of the one whose fingers turn backwards for they are invariably unjust and deceitful. When the fingers are long in proportion to the rest of the hand, the owner will be clever in construction and adornment.

Persons who possess pointed finger tips usually jump at hasty conclusions and are impulsive. They are not a good sign for they often tell of exaggeration and untruthfulness. Square finger tips belong to composers, artists and great musicians. Flat finger tips are found among those who have lived for generations in the country,

farm labourers and working men generally. People with flat fingers are never idle and are often fond of excitement.

The Forefinger lines in the top joint signify legacies, in the second joint they show an envious, evil mind. Lines running across the first joint indicate in a man a jovial disposition, but in a woman unchastity.

The Second Finger, a star on any joint foretells an early death by drowning. If a line extend from the root to the tip it implies folly almost to madness.

The Ring Finger, many lines on the first joint show enmity to those in power over you, but if lines cross these they can do you no harm. If lines run across the finger as well it denotes dishonesty and inconstancy.

The Little Finger, the lines below this finger, on the Mercury mount, denote the number of husbands or wives. If this finger does not reach the top joint of the ring finger an imperious disposition is shown.

The Thumb shows character in a marked manner. First joint indicates will, and if long shows a strong will, if small a weak will, easily led by anyone. Second joint when long implies generosity and recklessness. A long thumb shows great strength of body and will, and a short thumb the opposite.

Many lines crossing each other every way signify riches and honour. A line running round the thumb shows a death by hanging. No lines on the joints shows an idle and slothful disposition. A short thumb is often found in persons of marked intellect, such as poets, novelists, composers and artists.

Now the Chinese not only use the lines and mounts in palmistry, but they believe the nails and even the backs of the hands also play an important part; and in my study of palmistry I have found the nails do play rather an important part.

A wide short nail shows a quarrelsome and irritable temper. When the nails are long and break easily it is a sign of bad health. Very small round nails are often a sign of obstinacy. Red nails are very bad, showing a cruel nature and desperate to a degree. When the nail on the ring finger is inclined to grow into the flesh it is a sign of nerve weakness. Nails that are covered with little ridges show the person to suffer from nervous irritation, but when only the third finger is thus marked it generally belongs to a musician or artist, when it is the little finger it implies eloquence, and usually belongs to great orators. The owner of long white nails is very often cruel and crafty.

There are seven types of hand:—

1. The Elementary hand, usually possessed by labouring men and those who are engaged in manual labour.

2. The Useful hand, which is of medium size, well shaped, with a hollow palm. This is a good hand for teachers and those who have the care of the young.

3. The Spatulate hand, with widespreading fingers, denotes a practical hand.

4. The Artistic hand, which is soft, with small thumb, denoting a love of the beautiful.

5. The Scientific hand: this is a beautiful hand, long and pointed. It indicates a refined mind and purity of heart and life.

6. The Mixed hand, being made up of parts of all the others, shows a mixed character, not noted for anything in particular.

7. The Philosophic hand possesses a knotty appearance, and usually belongs to a contented person.

Crosses and stars on the hand always mean something, but as they are very seldom, if ever, placed in the same position in two hands one is unable to say what they may signify, and then they are ruled, so to speak, by the other lines, mounts, etc., in the hand and fingers. In considering the character from the hand, the relative value it bears the face must always be taken in consideration.

The whole of the hand should be the same length as the face, but it is very seldom found to be so. Now I hope readers of this three article on Palmistry will see, even if they did not believe before, that there is some truth in Palmistry. I myself simply took up the study as a hobby and found it a very interesting one, and it has proved useful; as by a glance at the hands of the people I can come in contact with, I know who to trust and who not to. I do not blame the people who try to make a living at foretelling the future, but palmistry does not actually do that. It really is useful in deciphering character, and could be used to warn people, and many evil consequences would then be averted. But on investigation I have found many of the so-called palmists know little if anything at all of the technicalities of the art, and they earn their livelihood not by palmistry but promising good fortune, riches, etc., to their unsuspecting clients; in short the qualities necessary for them is to be able to lie glibly and unblushingly.

Practical Points on Palmistry,

By PROFESSOR R. DARIUS.

The practice of character-reading or divination of the past, present and future, is not such easy work as many unacquainted with the routine would imagine: it is astonishing how quickly the disposing of even half-a-dozen or so clients per day tells on the brain capacity and is responsible for a great amount of mental and physical lassitude; of course this is not so noticeable after much familiarity with the subject; but even experienced persons will be found to suffer from overworking themselves, and need frequent periods of entire rest.

The purpose of this article is to point out what to avoid, and to give hints on how to manage your clients and business dealings, and it is hoped that the information will be of practical benefit to those contemplating a start, and perhaps to those who have already started in the profession which requires you to be the guide, philosopher and friend of humanity generally.

To describe the subject as Palmistry is, according to some authorities, giving it a bad name and one that is in some disrepute, but this does not signify much, as the subject matter is the same, by whatever name it is called. Some prefer giving it other cognomens, such as Hand-Reading, Chiromancy, Cheirosophy and various other titles more or less fantastic. The main objective is first to catch your clients, and your manner of dealing with them, when a little experience has benefitted you, will determine the measure of your success.

Unfortunately, the police problem is an objectionable factor, but even this is not so stringent as some have been led to believe. The usual custom is first to warn the professor or lady Palmist, that their presence is not deemed advisable in that particular locality, and that disregarding this warning, the law will proceed to take its course. This message is usually delivered by a burly Sergeant, and, as is very often the case, a little questioning will get him to give his own opinion and advice, which most probably is to the effect that you had better go.

If, in spite of this information the palmist continues to carry on his or her profession, the authorities responsible for law and order, then perpetrate what looks very much like an illegal act, which is to tempt you to commit a crime against the law, thereby rendering themselves accessories before the fact. For this purpose a policeman's wife or another woman hired for the occasion, acting as agent provocateur, will present herself with a companion as a witness in the guise of ordinary clients and cunning questions and suggestions, which they are taught parrot-like to say, are used to trap the unfortunate victim. Very often these emissaries overdo their role, and if the palmist suspects their purpose, and refuses to receive payment or give any information, they are sent away disappointed to hatch other plots.

In the event of an ordinary constable in disguise walking in to have his fortune told, it would be as well to casually notice the size of his feet, as they invariably afford a valuable clue to his identity; however, in many cases they succeed in some way to serve a summons, and it then rests with the personal prejudice of the magistrate as to the penalty to be enforced. A first offender may be let off on promising never to offend again, or a small fine is the result, those who come in contact with the law more than once, must of course take the risk of a larger fine and occasionally imprisonment.

A worthy magistrate in London, who is very well liked for his charming personality and broad views, will not grant a summons to the police in his particular district against palmists, and it is said that like a story in the Arabian Nights, he once, without revealing his identity, visited a person who practiced this pernicious offence with the result that he became a valuable convert and an enthusiastic believer in the subject, and now very often visits new practitioners.

There are many towns, especially in the Midlands and farther North where you may rest in peace. In Scotland, anyone may indulge in the science without let or hindrance, but in good old England, the land of enlightenment and freedom, there is a very ancient statute still in force, so it is said, under which rogues, vagabonds and palmists may either be burnt at the stake or transported in irons out of the country, and it is a well known fact that many estimable gentlemen, who have been appointed by their fellow subjects to administer the law in an impartial and unbiassed spirit, would not scruple to inflict the extreme penalty under this Act, but for the fear that the National Society for the Prevention of Cruelty to Something or the other, would raise up its voice and howl for mercy.

While considering the precautions that can be used, so that harmony may shed its grateful influence over our mundane affairs, and no one will be offended, it may be of benefit here to give a few instances of how some professional palmists are protecting themselves, and a few other suggestions that may possibly be tried.

A well-known palmist, who has now retired, had a curious machine invented, which registered the vitality of any visitor, and the clients wishing to consult him had to go through the ordeal of having their vitality tested, for which the stipulated fee was paid; after which he would read their hands and give them any other information they desired without making any charge. Somewhat the same principle is adopted in America, where the Raines Law prevails, and in some districts the sale of drink is absolutely forbidden. The publican then keeps a spotted dog, or a stuffed fish, for a sight of which the customer is charged a sum sufficient to cover the price of his refreshment; after seeing the curiosity, a drink is given the visitor by the kind-hearted proprietor.

Another device adopted, is to have printed forms for clients to sign before any information is given. The following is a typical declaration, and it would be difficult if not impossible for any prosecution to take place under these conditions:—

"Madame——does not tell the past, present or future of any clients, or give a delineation or any other information with intent to deceive or defraud the public, or practice anything that is not in accordance with the law of the land. Madame——undertakes to suggest the indications of character and general tendencies shown by the hand, to the best of her ability, according to the science which she has studied."

Intending clients are requested to sign the following declaration:—

"I hereby certify that Madame——has not in any way intended to deceive or defraud, and that I have read and accept the conditions mentioned above."

These particulars will give the main points to be observed by the practitioner, who must always remember that the Alpha and Omega of the police agents is to inveigle their victim into the admission that they can tell fortunes, or that they undertake for money to foretell the future.

After all, and in spite of a few drawbacks, the science still has enough fascination to attract thousands of believers, and those who don't believe but pay their money and are evidently satisfied if repeated visits are any criterion. The remuneration received by many well established practitioners is very satisfactory, and occasionally runs up into four figures per annum; but this is the exception and not the rule. In starting in this profession do not expect too much at first; it takes some time to work up a good connection, and entails real hard work to keep it going. Bazaar work brings in very good returns and does not bring you into collision with the police, but it is very tiring work and needs a strong constitution to stand the strain of satisfying an apparently endless stream of people in need of your services.

A moot point with those intending to start professionally, is how to know when they are thoroughly qualified to undertake the plunge. To learn from books, even those properly selected for their correctness is hardly sufficient, there are always some necessary wrinkles which can only be imparted by an initiate. Under these circumstances the best plan would be to build up the groundwork of book knowledge thoroughly, and then get a professional, who has a good system, to take you in hand and finish your education, so to speak; and possibly, help you to start with a good prospect of succeeding. This has been the method followed by many who are now doing well, thereby showing that this plan is undoubtedly a wise one. Another point well worth notice is to make a good beginning, that is make a good show by starting, if possible, in a high-class neighbourhood, and custom will come at first for curiosity, and afterwards if your merits deserve it, a good connection may be built up, and that is the great consideration, as is well known.

In conclusion, a few points on how to manage the clients, and to obtain the greatest amount of effect, may be of some service.

It must be remembered that the great thing is to impress your clients favourably, and while not using trickery or any subterfuge, to obtain the maximum amount of effect at the minimum expense of energy. Always place your own seat on the side of the table nearer the window for two reasons; to get a better light and to get the more favourable position. In always keeping your back to the light you have the advantage of being able to study the effect of anything you may say or do by observing the play of the features of the person opposite while they cannot study your own. It is noticeable that many successful business men take advantage of this fact, which is practically an acknowledgement that thought reading, even though it may be unconsciously recognised, is an important factor in every day life. Another valuable aid to producing an effect is to never let your eyes meet those of the other person. When it is necessary to look them in the face, always fix your own eyes just above the eyebrows, while they are looking straight into your eyes, but cannot read them, as the focus is beyond their reach, and you appear to them to be looking right through them into the great beyond.

When reading the lines, take a firm grasp of the hands of your client, and do not scruple to bend and work the hands about to get the best possible aspect for observing the minute details.



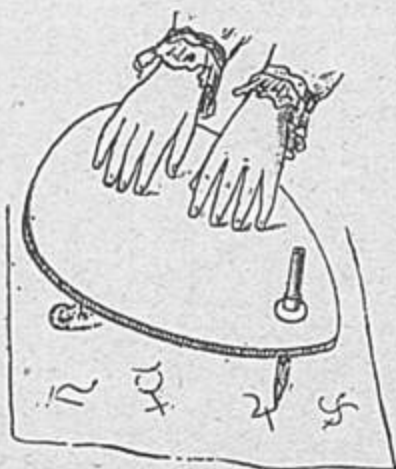
THE PLANCHETTE.

The "Planchette" is known as a mysterious writing machine, to persons who use it. Many sceptics have been dumbfounded at results obtained. "Take care of your wife," was the message written to a gentleman who seemed amused whilst watching a party using "Planchette" one evening—three months later, Mr.—lost his girl wife, after two years of happy married life. Hundreds of proofs could be given if space would permit. Do not make your own Planchette, they can be obtained so cheaply from Gamages. When communicating with spirit friends, do not be too impatient, give them a fair trial. It is said that Handel, one of our greatest music composers, wrote the "Messiah" through spirit assistance. The "Planchette" should be heart-shaped, measuring about $7\frac{1}{2}$ inches in length and $5\frac{1}{2}$ inches in width from the top to about 2 inches to the point.

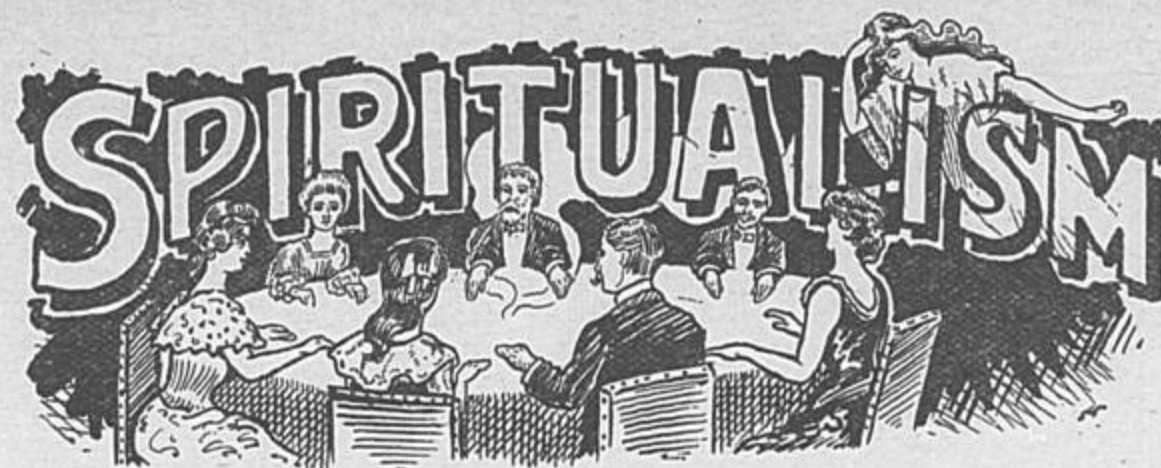


No. 1.

Illustration No. 2 explains how the fingers should be placed on top of the board. Follow the instructions here given and you will be delighted at the results obtained. Place the pencil through the hole until it is the same height as the wheels as the board should be quite level. The point of the pencil being adjusted to touch the paper (foolscap size is recommended), which should be placed on the bare table, one, two, or three persons rest one or both of their hands slightly on the Planchette, as shown on illustration No. 2, and ask a question, wait patiently for your answer a short time, care being taken not to impart any motion whatever to the instrument. It is essential, however, not to retard the motion of the board, the hand being allowed to follow any direction the board may make. Very soon it will be found that by some mysterious power, which the operators are quite sure they do not themselves exert, the Planchette will begin to move about, up and down the paper for some little time, and then, generally, an answer will be found written to the question asked. The most mysterious part is, while the operators are lightly touching the Planchette with the ends of their fingers, and are quite unconscious of in any way influencing its movement, it will move about with more or less rapidity, and will write words and sentences with more or less distinctness. For some, however, it will not write, and some for whom it will not even move, but in every company there will certainly be a proportion for whom it will write. When the Planchette is some time before moving, it is as well not to tire the hands, but to rest them a short while, and try again. It is better at first to ask simple questions that can be answered by short words as "yes," "no," initials or numbers and afterwards when experience is attained such questions as require a long answer. Instead of using plain foolscap paper, the Talking Board can be placed on the bare table, the pencil should be inserted through the hole in the board, with a good sharpened point. Proceed in the same way as for writing; ask questions, and the division where the pencil stops is the answer. Generally the most successful are those of a vivacious temperament.



No. 2.



WHAT IS SPIRITUALISM?

It answers the question: "If a man die, shall he live again; is it all over with me when I have laid aside this mortal body; are those dear and loved ones who have been severed from me by death, blotted out of existence for ever or do they live, and love, and grow in knowledge in a better and happier clime, where I shall meet them in a few short fleeting years?" Most important question! While it remains unanswered, mankind, like doomed convicts, await, in a state of preliminary trial and suffering, the final operation of inevitable fate. At this dark and hideous picture the human mind naturally recoils; and if it can be shown that man is immortal—that a better life awaits the conclusion of this one, that this earth is a preparatory school-house, and that the future is eternal progression towards more perfect and happy conditions, then are man's aspirations met, the justice and mercy of the Creator is vindicated, and man is put in possession of more worlds than one, and can enjoy them all in anticipation.

How does Spiritualism answer this great question, so all-important, that it has been propounded millions of times during the last four thousand years? The answer is very simple, and at the same time unquestionably certain. The cravings of the human soul are satisfied on this important matter by placing man in direct communication with such as have departed this life, and thus, by face-to-face intercourse, as it were, practically convincing the investigator that those who were deemed lost have only gone before, and live to inform us of their continued existence. Those who are unacquainted with the subject may smile incredulously at such expectations, while the more thoughtful will be glad to know how such a desirable consummation can be effected. To such it may be simply stated that communion with the spirit-world is not an impossibility, a miracle, a superstition, a trick, or a delusion; it is a natural law of human existence, and has manifested itself in all ages of the world. History is replete with records of spirit communion, most notably the Bible, and the sacred books of all peoples. Indeed, all religions have emanated from this source. For how could man have known anything of spiritual existence, unless those in that higher realm had been able to communicate the fact to him? It does not require that you should be of any particular creed or belief in order to establish communion with the spirit-world, which depends upon temperament, or bodily peculiarities of those who conduct the inquiry, and not on their knowledge or theories of any kind. To ensure success, a medium is necessary. And pray what is a medium? the curious and interested reader will be ready to explain. We reply: A medium is a person so constituted as to give off from the body a fine magnetism or invisible power, similar to that peculiar to the magnet which attracts iron. This substance, though invisible, is the connecting link between mind and matter—the force through the agency of which we move our bodies and do the work of life, and in short, enables the human spirit while in the flesh to control the physical body. The bodies of spiritual beings are supposed to be constituted of a similar material to this invisible fluid, whereby spirits coming near a medium are able to connect themselves with his magnetism, and thus exercise their will over material objects or human beings. This process was carried on long before modern spiritualism was known. By this means guardian angels and ministering spirits have in all ages been enabled to approach humanity, and impress their minds with that which was necessary for their welfare and enlightenment. Through this faculty inventors and men of genius have been able to give new light to the world; and hence we see that Spiritualism, besides showing man how to communicate with the spirit-world, is a most important element in the science of mind.

We can now understand how the spirit which is invisible may be able to influence man and visible objects. The spirit circle is formed by six or eight persons sitting round a table, and placing the palms of the hands lightly on the top of it. If a person having the natural qualifications of a medium is present, and if the temperaments of the other sitters are congenial the magnetic power of the whole company will gather in a cloud over the table and the sitters, enabling the attendant spirits to move the table up and down, or from side to side, and even to float it in the air, while no human hand is touching it. This is almost incredible, but quite easy of explanation by the laws of magnetism above alluded to. When tables thus move, communication can at once be established by asking the intelligence that moves the table to make it tip a certain number of times, or cause raps as signals in answer to questions, or to indicate letters of the alphabet. A more direct way of communion is by writing. When certain persons thus sit at a table they find their hands moved about by an influence over which they have no control. This is to indicate that the spirits wish to write through them. If such a person take a pencil in the hand thus moved, he will be caused to write without any control or thought on his part.

In this way information has been communicated with which no person present was acquainted, and the autographs of strangers who had died years before have been written. Other mediums are put into a sleeping state, called the trance, by the spirits, just as a mesmeriser operates on his subjects, only the spirit mesmeriser is not visible. In this state the medium is made to say anything which the spirits desire, even to deliver lectures and sermons. Sometimes the mediums will act and personify deceased persons, though they never saw them in life. Another phase of mediumship is clairvoyance, by which mediums see spirits and describe them, the same as they would persons in the flesh. The clairvoyant sight can see the magnetic elements which are invisible to ordinary sight, and thus is enabled to perceive spirits.

There is a medium in almost every family, and if spirit-circles were formed generally by one family uniting with another, the whole population might be put in communication with the spirit-world at once, and derive enlightenment and comfort from its inhabitants, who have advanced beyond the mortal stage of shortsightedness. Investigators, however, must bear in mind that spirits are but human like themselves. Some of them know no more than those in the flesh, and perhaps much less, because a departed person—ignorant depraved, or criminal—has power to communicate as well as the intelligent and exalted. The best means of getting into communion with enlightened and good spirits, is to have elevated and disinterested motives, seeking the truth for its own sake, and not for the gratification of any personal conceit or selfish purpose. Do not be credulous and believe that you are in communion with saints, heroes and men of genius. Demand a test of identity from every spirit that communicates, and if your motives are good and your purposes pure, you will soon be attended by spirit-guides or co-workers in the upper world, who will protect you from the advances of those who would harm or deceive you.

That all may have an opportunity of investigating this matter for themselves, the following rules for the spirit circle are appended for guidance,

Rules and conditions for the Spirit-Circle.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the means between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the same sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

PHYSIOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifesta-

tions will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere envolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together: opinionated, dogmatic, and positive people are better out of the circle and the room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully-developed individual is invaluable in the formation of a circle.

THE CIRCLE should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often effect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading or invocation may be engaged in—anything that will tend to harmonize the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three tips or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligencies which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three tips of the table or raps for "Yes," and one for "No." By this means the spirit can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit world, and exercise caution respecting spirits who make extravagant pretensions of any kind.



WEIRD HAPPENING AT LAMBERHURST.

Strange unaccountable things happened a short time ago in the neighbourhood of Lamberhurst, Kent. The villagers, who in the midst of their laughter exhibit unmistakable symptoms of fear, are convinced that they are sheltering one of the most enterprising, audacious, and mysterious working "ghosts" recorded in the annals of the unseen.

If "ghost" it be—and the word of the persons chiefly concerned can only be accepted on this point—the visitant has displayed the greatest discrimination in the choice of its field of operations. Lamberhurst is an old-time cluster of cottages, Elizabethan for the most part, lying midway between Horsmondon and Goudhurst. Two miles further on is the Furnace Mill, owned by Mr. J. C. Playfoot, a well-to-do farmer and hopgrower. Here the "ghost" has established its headquarters.

Furnace Mill lies in a wooded hollow, a quarter of a mile from the main road. It is flanked by a darksome lake, in which the tall elms that fringe it cast shadowy reflections. The trickling of a cascade and the calls of bird to bird are the only sounds that disturb the silence. No other dwelling is visible. Altogether an eminently appropriate home for a "ghost."

LOCKS AND BOLTS OF NO AVAIL.

Mr. Playfoot, a matter-of-fact, business like man, recounted with some reluctance his weird experiences to a "Daily Mail" representative; "for" he said "already the news has got abroad, and last Sunday hundreds of people from the towns and villages for miles around invaded my place to look for the 'ghost.' Whatever the thing may be," he went on, "that is playing the very mischief with my place, it operates only in the daytime and under the very noses of myself and other members of the family who are looking out for it.

"It is important to know that I have not discharged anyone, that this place can only be reached by a private road, that the approach of any stranger would be disputed by two watchdogs that would not stand on any ceremony, and that I carry in my own pockets the keys of the mill, stables, hayrooms and other buildings.

"Despite all these precautions, locked and bolted doors swing open, the horses are changed from stable to stable, are sometimes turned round in their stalls so that their backs are against the mangers, and are often seen to run shivering and startled from their stables into the road.

"Bales of hay are cut and scattered about the hayrooms, the contents of sacks in the drying room are emptied and changed about, while in the tool-house, barrels of lime weighing hundredweights are flung down a flight of stairs. These and many other strange things happen in rooms that are locked, barred, and bolted, while people watch and listen outside, and the keys are in my pockets. Nobody and nothing is ever seen or heard."

Then Mr. Playfoot detailed what was perhaps the strangest "manifestation" of all. "About noon a few days ago," he said, "in the presence of my son I locked and bolted every building on the premises and went into the mill-house for dinner. Suddenly I heard a startled cry from the lad, and rushing into the yard saw the door of the drying room, only about ten yards away, wide open. Within the room I heard the shouts of the lad, but before I could reach him the door silently closed, I seized

the handle. The door was locked! My son was a prisoner inside. The key of the room was in my pocket. I unlocked the door and entered the room. Nobody was there except my son standing on the stairs frightened and pale."

Young Playfoot, a bright lad about fifteen years of age corroborated this strange story. "As soon as I had entered the room," he added, "I saw the door closed in some mysterious way. The latch rattles and the lock creaks, but although I stood only a foot or two away, neither the latch nor the lock made the least sound."

"I could not have believed it if I had not been there," supplemented Mr. Playfoot.

A strong-man feat performed by the "ghost" was the overturning of a large water-butt—a veritable Sandow from spirit-land. One morning, according to Mr. Playfoot, as he was working near one of the stables the lock was screwed off. He substituted a bolt. Shortly afterwards he found that the bolt had been removed and the lock neatly restored to its place. "And yet I saw nothing," he said, as he wearily drew his hand across his puzzled brow.

Mr. Playfoot conducted the "Daily Mail" representative to one of the stables. The double doors were locked and bolted, and the entrance was spanned by a stout timber bar secured by a hidden fastening designed by the millowner in the hope of circumventing the "ghost." In the stable was a grey mare.

SPIRITED AWAY.

"Now such strange things had happened to this horse," he said, "That one day I decided to watch the stable closely. I made everything secure and put the keys in my pockets. Presently I crossed over from where I was standing, and unlocking the stable door looked in. The stable was empty. I found the horse in an adjoining hay-room, which was padlocked.

"How the horse got there—how it got through a communicating door scarcely wide enough to allow a man to pass—how it got up the steps—all these things are beyond me. If they had been done by human agency (and I hesitate to believe in ghosts) I must have seen or heard something, for I was only a yard or two away. In ordinary circumstances the stamp of the horses' hoofs on the wooden floor of the hay-room would have reached me. Besides, although the doors must have been unlocked and relocked, I had all the keys in my pockets. It is impossible that there can be duplicates."

The police have attempted to investigate the circumstances, but without any result. They are as mystified as Mr. Playfoot. Meanwhile, something like alarm exists among the scattered inhabitants of Lamberhurst, Horsmonden, and Goudhurst, and they hope that the "ghost," as they firmly believe it to be, will confine its operations to Furnace Mill.

WONDERFUL PROOFS.

The daughter of one of the most prominent mediums in the country. We have been asked to keep the writer's identity concealed, but it may be added that all the chief text-books on spiritualism refer to her mother as an unequalled "sensitive."

It is stated that while seated at meals in full light of day, and with both her hands visible, the heavy dining-room table would sway and rock from side to side, flinging crockery and glass on the floor. Occasionally it would tilt right up on end, while long raps and explosions reverberated throughout the room.

Taking meals with her in a restaurant would seem to have developed unpleasant consequences, for it is stated that the various tables and unoccupied chairs immediately swayed and moved towards where she was seated. Loud rappings occurred every where, and Sir William Crookes writes in reference to these rappings and to his experiments with this lady:—

"In this manner I have heard them in a living tree, on a sheet of glass, on a stretched iron wire, on a stretched membrane, a tambourine, on the roof of a cab, and on the floor of a theatre. Moreover, actual contact is not always necessary; I have heard these sounds proceeding from the floor, walls, etc., when the hands and feet of the 'sensitive' were held, when she was standing on a chair, when she was suspended in a swing from the ceiling, when she was enclosed in a wire cage, and when she had fallen fainting on the sofa. I have heard them on a glass harmonicon, I have felt them on my own shoulder and under my own hands. I have heard them on a sheet of paper, held between the fingers by a piece of thread passed through one corner. With a full knowledge of the numerous theories which have been started . . . to explain these sounds, I have tested them in every way that I could devise, until there has been no escape from the conviction that they were true objective occurrences not produced by trickery or mechanical means."

ROBERT HOUDIN MYSTIFIED.

I select the special evidence of the seance with Robert Houdin, because of his world-wide fame as a prestidigitator, and also from the fact that he had challenged any clairvoyant (and there were many in Paris at the time) to perform any feat by so-called supernormal faculty, and he would duplicate it by sleight of hand, or magic.

Houdin himself selected Alexis as the subject of his challenge, and it is supposed he did this because Alexis' fame was more noted. Houdin at the time regarded all clairvoyants as, more or less, successful conjurers. Alexis always exercised his clairvoyant faculty in the hypnotic trance. He was a young man of delicate, sensitive temperament and a natural somnambulist. In the account which follows I give only a few of the tests imposed by Houdin.

Houdin comes before Alexis and brings new, unopened packs of cards, books and various objects for his tests, agreeing that if the clairvoyant was successful under the conditions he would impose he would give a certificate to that effect.

Houdin, who is an adept in such matters, asks leave to bandage Alexis' eyes himself. He does this to his satisfaction. We omit details. Then he draws from his pocket two packs of cards still in their wrappers with the government stamp intact, opens them, shuffles and asks Alexis to cut. He lays down five cards before Alexis, who takes good care not to touch them, gives himself five and is just going to pick them up when Alexis stops him with the words: "You needn't do that. I take every trick," and names the ten cards which are still lying on the table face downwards.

"Let us begin again," says Houdin coldly, stunned though he was, as if by a heavy blow. Ten fresh cards are substituted for the first lot.

"I discard," says Houdin.

"Why do you keep these two cards, and this very weak trump, too?" says Alexis.

"Never mind, give me three more."

"Here they are."

"What are they?" says Houdin, covering them with both hands.

"Queen of diamonds, queen of clubs, and eight of clubs," says Alexis.

"Go on a third round." Same accuracy and infallibility.

"It is now my turn to watch," says the recorder of the seance, "and what do I see?"

R. Houdin fixes Alexis with those remarkable eyes of his; he changes his colour, his face grows livid, and a kind of nervous quiver passes over his features, and then, with the passionate excitement of an artist who suddenly recognises his master cries, "What is this? What is happening? It is splendid."

Houdin then draws a book of his own from his pocket and asks Alexis to read eight pages further on, starting from a given place. Alexis reads from the 9th page the words: " * * * That's enough," says Houdin.

"What a marvel! Can you tell me who wrote this letter?"

Alexis feels it, puts it on top of his head, and against his stomach, and describes the writer fairly accurately, but makes some mistakes.

Houdin then asks where the letter comes from, and Alexis tells him, and also the house and in what street it stands. He also tells him what the writer (a trusted friend of Houdin) is doing at that moment, and informed him that he is betraying his confidence.

"Oh, that is an utter mistake," says Houdin, "for the writer is one of my best and most trusted friends."

"Take care," repeats Alexis, this time in an oracular tone, "he is deceiving you shamefully." (Houdin discovered on returning home that his friend [?] was robbing him at the very time of the sitting of 10,000 francs.)

Alexis now tells Madam Houdin, who was present, of recent death of her child and the place and cause of the death and exact date, and also tells her that at that moment she was still thinking of a still younger child yet to be born. Correct.

He now reads a paper folded up in Houdin's pocket book, which was a receipt and gives the exact writing. Houdin hands Alexis a piece of hair, and he correctly tells him that it is his son's hair and describes him and an illness he was suffering from and states his age. On the following day Robert Houdin gave a certificate stating:

"I cannot refrain from affirming that the incidents recorded above are absolutely correct, and that the more I think about them the more impossible I find it to class them with those which form the subject of my profession and of my performance."

"ROBERT HOUDIN."

A fortnight later, after having another seance with Alexis, Houdin gave a strong and more detailed statement, concluding with these words: "I left this seance in the greatest possible state of amazement, and convinced of the utter impossibility of chance or conjuring having been responsible for such marvellous result."—NEW THOUGHT.

REMARKABLE TEST.

Perhaps sceptics will believe the results for which Professor Alfred Russel Wallace vouches in connection with Mr. Home, the well-known medium. If they are prepared to believe the Bible history of Shadrach, Meshach and Abednego, and the fiery furnace, they cannot doubt Professor Wallace's statements, which he gives in the following words:—

"Mr. Home took a glowing coal from the hottest part of a bright fire, and carried it round the room, so that everyone might see and feel that it was a real one. This is testified to by Lord Lindsay, Lord Adare, Miss Douglas, Mr. H. D. Jencken (barrister-at-law), Mr. S. C. Hall (barrister-at-law, and for twenty-five years editor of 'The Art Journal,' London), and many others. But more strange still, he could detect the same power in other persons, or convey it to them. A lump of red hot coal was once placed on Mr. S. C. Hall's head, in the presence of Lord Lindsay, and four other persons. Mrs. Hall in a communication to the Earl of Dunraven, says:—

"Mr. Hall was seated nearly opposite to where I sat, and I saw Mr. Home, after standing about half a minute at the back of Mr. Hall's chair, deliberately place the lump of coal on his head. Some one said, 'is it not hot?' Mr. Hall answered, 'Warm, but not hot.'

Mr. Home had moved away a little, but returned. . . . He smiled and seemed quite pleased, and then proceeded to draw up Mr. Hall's white hair over the red coal. The white hair had the appearance of silver thread over the red coal. Mr. Home drew the hair into a sort of pyramid, the coal, still red, showing beneath the hair.

"When taken off the head, without in the slightest degree injuring it or singeing the hair, others attempted to touch the coal, and were burnt. Lord Lindsay and Miss Douglas have also had coals placed in their hands, and described them as feeling rather cold than hot, though at the same time they burn anyone else, and even scorch the face of the holder if brought too closely. The same witnesses also testify that Mr. Home has placed red hot coals inside his waistcoat without scorching his clothes, and has put his face into the middle of the fire, his hair falling into the flames, yet not being the least singed."

MAJUBA VISIONS.

Archdeacon Colley's Weird Spiritualistic Recital.

Archdeacon Colley, rector of Stockton, Warwickshire, who has occasionally attracted public attention to his views and statements on the subject of spiritualism, which he unsuccessfully desired to expound before the last Church Congress, sends to the "Daily Mail" a letter on "The psychical events that preceded, happened on, and followed" the death of his Excellency General Sir George Colley, at Majuba, on this date, February 27, 1881.

These circumstances, the Archdeacon writes, are of the most weird and wonderful sort. At the time of the tragedy he himself was in Natal and chaplain to Sir George Colley, who was the Governor of the Colony.

In conversation with Sir George, before he started to meet the Boer invasion, the Archdeacon mentioned some fears he had reason to entertain for his safety. Sir George, however, making light of the matter, playfully took up a Burmese curio—a praying wheel—and purposely turned it the wrong way, so that in Burmese and Chinese superstition the prayer, actuated backwards, might work a curse instead of supplicating a blessing.

"Early on the then fatal Sunday morning of February 27, 1881, I, at the Deanery, Pietermaritzburg, awoke with a feeling of something dreadful about to happen, which feeling increased as the day wore on, to culminate in the sorrowful confirmation of my fears later when, leaving the cathedral pulpit at the close of evening service to dismiss the congregation with the Benediction, a hurried message came to me from Government House saying Sir George Colley had that morning been killed at Majuba. . . .

"The youth shot the Governor of Natal from close behind, the bullet smashing out through the forehead, causing Sir George Colley to leap high into the air with hands outstretched and arms uplifted, and fall the mangled corpse of what a moment before was a courteous, brave, chivalrous gentleman, truly religious and righteous.

"At what was probably the very moment of this upheaval and death spasm Sir George in psychic materialised, instantaneous form, was physically, or with her Scotch gift of 'second sight,' subjectively, seen by a domestic, a native of Aberdeen, whose outcry thrilled with dismay and fear, the household running to her help, foreboding the sad news which the evening of that same day was brought down from the front.

"The testimony, however, of this Scotch woman of Aberdeen is so utterly impossible of putting into words without explanations recondite and of Yogi-philosophic teaching, that I must suppress it.

"But Sir George Colley's various appearances to me, and my son, and others, are less perplexing, as they have for the most part been on the lines of what is usual in spiritualism relative to clairvoyance, and subjective with those who are gifted with the 'discerning of spirits' and have what the Scotch call 'second sight.'

"It is, therefore, almost always in the way of 'a military man in high command having a hole in his forehead' that Sir George Colley comes thus to give proof of his identity.

"When this was the experience of my son he did not at first know who 'the military man with a hole in his forehead' was until I told him in detail of the far-reaching effects physical and psychical of the circumstances that concrete to history with the bare mention now of Majuba. He, however, now knows who it is that comes and gives proof of his identity. Yet to others, until I say who it is that comes to them . . . Sir George Colley (though an utter stranger to them at first) is still the military man, evidently killed in battle—having a hole in his forehead."

"Hence, last September, in a shop at Birmingham, into which I had casually gone to buy something that attracted my attention in the shop window, a stranger diffidently accosted me and whispered that there was standing with me at the counter 'a military man having a hole in his forehead, appearing to have been killed in battle.'

"In haste to catch train to Leamington I could not then stay to question my informant, evidently a 'seer,' but found when next in Birmingham that he was a working spectacle maker and a poor relation of the people of the shop.

"Moreover, only last Tuesday, February 20, while at breakfast with two friends at Leamington—both clairvoyants and knowing nothing of what I have written—one of them was suddenly 'controlled' by the late Governor of Natal, who sent a most important message to my son, now quartered at Jubbulpore, the truth of which, when I have answer from India, I may some time speak.

"But before this was given, which is more of a family nature, the sudden and unlooked-for seizure of one of my friends was a dramatic and most thrilling, painful and terribly intense setting of the events of this day's disaster at Majuba.

"There were the arduous circumstances of the climb to the hill-top of Majuba, the boulders to be surmounted, the wild, desperate effort to reach the brow of the hill and its rugged crest, the impossibility of getting the field guns and rockets up the precipitous steeps in time to fend off the Boer attack, the terrific energy of the few troops surrounded by the ever growing host of the enemy, and the 'Up, up, up' cry of the agonised leader that came in my startled, terrible dream sixteen years ago at the Deanery, Pietermaritzburg, and was heard with the tragic vision seen at Government House that fatal Sunday morning. Then the last scene of all, with force tremendous, alarming and intense, set forth, dramatised and described as a piece of realism incapable on the part of any other than the controlling power, as Sir George Colley (and I pledge my soul for his identity) with a moan, pitiful, and a dreadful cry, leaps up with a crash to fall, even as on this day fell the corpse of the martyr of Majuba."

CURIOUS EXPERIMENTS.

About July last I attended my first seance at Mr. Husk's house, where I was introduced by a person who knew nothing whatever about my private affairs. During the seance I was visited by my brother and sister, the former having died in Africa some nine years ago. I recognised him by a photograph I had. The latter died at home about twelve years ago: I remembered her as a child, and noted a marvellous likeness to a sister now living.

In addition to my own visitations, several other people in the circle received relations and friends long since dead, and discussed private affairs with them.

Among the notable visitations were those of Cardinal Newman and Signor Foley, who sang his famous song, "Rocked in the Cradle of the Deep."

On another occasion some few days after I took a friend, whose name was unknown until after our arrival. This friend, like myself, was a sceptic. He had a visitation from a friend who died in Rio about five years ago. I myself clearly saw the visitation glide from out the medium's body and float across the table and stop opposite my friend, who up to this time had seen nothing in the way of a visit intended for himself. I immediately told him that a spirit was about to materialise before him. The reason that I saw the spirit previous to materialisation is accounted for by the fact that I am supposed to be slightly clairvoyant.

I saw the spirit materialise and reveal himself to my friend by means of the phosphorescent board. They conversed together for a few seconds, until the power by means of which spirits materialise became weak, and he gradually faded away.

A few months afterwards I was discussing the matter at my friend's house, and was asked as a test to pick out from thirty or forty photographs the likeness of my friend's visitor at the seance. I had not the slightest difficulty in doing this, although I had never seen the man in life, and never previously seen his photograph, and knew nothing whatever about him.

Another incident that I will mention occurred as follows:—I attended another seance unknown to my people at home; during my absence they were experimenting with a planchette board unknown to myself. The board was under the control of my brother's spirit, and a few of the tests supplied were as follows:—(1) Counting the number of cigars in a broken box. (2) Stating the longest word with the correct number of letters on a screwed-up cutting of the "Referee." (3) Counting the number of leaves, even to the young shoots just appearing above the mould, of a fern upon the table. These questions, without exception, were correctly answered, although the answers to the questions were not known until after the planchet board had written them.

When the tests were over the board suddenly shot across the table and was left quite uncontrolled. About this time, as near as I could tell by comparison afterwards, my brother appeared to me at the seance and told me that he had just left them at home where he had been speaking to them through the planchette board.

PROOF POSITIVE.

A spurious coin, a counterfeit banknote, a forged cheque, a fraudulent masterpiece, or even a false prophet, in their respective spheres, denote the existence of the real, the genuine, the true. The presence of fraud, therefore, will emphasise in no mistaken manner that care is necessary in dealing with the subtleties of this subject.

I must confess my own attitude, if not hostile, was distinctly critical and sceptical; but after ten years' unremitting inquiry and experiment I am compelled to say "the facts beat me."

I am a Government official with 21 years' service, and within the past month have been the recipient of what to me was unquestionably a spirit message, in which not only are the usual telepathic or sub-conscious theories inoperative and inapplicable, but the practicability and usefulness of which were demonstrated within twenty-four hours of its delivery.

I did not seek the information; it was voluntarily imparted to my wife unexpectedly by a non-professional psychic, and without detailing particulars I can assure you that the warning enabled me to avoid what would have been a most unpleasant if not a disastrous experience. "He shall give His angels charge concerning thee, lest at any time thou dash thy foot against a stone," is particularly applicable here.

Purity of mind, honesty of purpose, a desire for truth, and the exercise of common sense are the requisites for a satisfactory solution of this question.

CAN ANIMALS SEE GHOSTS?

A parson was driving a trap along a country road, when the horse suddenly stopped, pricked up its ears, and looked straight ahead as if startled. At the same time the parson saw the apparition of a man. Had the same ghostly figure been apparent to the horse? Later, the parson heard that other persons had seen the apparition at the same spot, and that a man had committed suicide there.

Another story is told by a young lady, who possessed a dog of which she was very fond, left home on a visit to friends at a distance. One day during her absence her dog, chancing to look out of a drawing-room window, uttered a bark of joy and rushed out upon the lawn, where it began leaping and barking on one spot, as if in recognition of an absent friend standing there.

"Then suddenly stopping, it looked up, uttered a howl of terror, and rushed back trembling into the house. News soon after arrived that at that very time the absent owner of the dog had died!"

The curious experience on this question of Mr. Rider Haggard, related by himself in a letter to the "Times," excited wide-spread interest.

While asleep, Mr. Haggard dreamed that a black retriever, the property of his eldest daughter, was lying on its side among some brushwood beside water. The animal in the dream was trying to speak, and failing, transmitted to the sleeping novelist the knowledge that it was dying.

Inquiry proved that the dog had been run over by a train on the night of the dream. The animal's body was afterwards found in the Waveney river.

HAUNTED MEN AND WOMEN.

The remarkable case of the haunted man of Abertridwr recalls several famous records of the same sort that have aroused intense interest in recent times.

The peculiar fainting fits to which Craze is subject are thought by some authorities to be merely the ordinary symptoms of the mediumistic trance: and indeed there are many spiritualists who envy the poor ignorant Welsh miner the rappings that cause him such unbounded terror.

These similar cases are not so rare as might be imagined. Everybody knows in fiction Dicken's story of the Haunted Man, and in real life there are variously authenticated cases of the same sort.

THE TRAVELLING GHOST.

A poor woman was living about fifty years ago with her brother and two sisters on the ground floor of a house in her native village of Möttlingen. They began to hear strange noises at night, like heavy objects being rolled over or thrown about, and she perceived figures and moving lights. Sometimes she felt her hands seized and laid forcibly one over the other.

The noises soon increased to such an extent as to alarm the whole neighbourhood, and the woman frequently saw the figure of another woman who had died in the village about two years before (when the noises first began)—always with a dead child in her arms. The figure always stood by a certain spot, and kept repeating "Give me a paper and I will not come again."

Search was made, and various objects discovered, but the curious point of the story is that the voices continued for some time after the woman had been persuaded to remove to another house, and then stopped—to be heard before long in her new abode.

Later this unfortunate woman was said to have become possessed of a demon, or rather several, which were exercised according to the ancient rite of the Catholic Church. This case is given at full length in Mr. W. T. Stead's *Real Ghost Stories*.

SEIZED BY A HAND.

There is a remarkable story from Ilfracombe published in a recent number of "Light," in which a woman and her little girl were the objects of spiritual attention.

One night after putting the child to bed she was suddenly startled by hearing her screaming. She ran up at once, and found the little girl flushed and in a fever of fear. Taking her in her arms, she tried to soothe her, but, looking intently at something visible to herself, the child kept crying, "Man, man."

Some years later, when sleeping in the same room with her child beside her, a hand gripped her right arm in the blackness. She seized the being's arm. It was a skeleton. Forcing the arm backwards so as to make the thing speak with the pain, and crying, "Speak, or I will break your arm," she received no answer but a muffled groan. Then in a mysterious manner the arm was drawn away, and footsteps retreated up the stairs with a regular and measured tread.

The door at the bottom of the stairs was bolted fast.

CROSS ON THE BED.

One of the most extraordinary and best authenticated cases of the kind relates to the late Rev. Stainton Moses. One Sunday in 1872 he noticed remarkable manifestations of spirit force all through the day, beginning with raps on the table at breakfast time.

On his return from church a series of loud raps followed his steps about the room, and he found on the bed, in the form of an imperfect cross several articles taken from the dressing table. As he moved from chair to chair, the noises followed, and while he and a friend were in the room another article was brought from the table and added to the cross on the bed.

After searching the room and locking the door, they went away to lunch, but the meal was interrupted by continual rappings, and when they returned they found more articles added to the heap on the bed.

They went away again, and the rapping became so importunate that several times the heavy dining-table with its burden of heavy dessert dishes and decanters was shifted from its place.—From the records of the Psychical Research Society.

THE COMPILER RELATES THE FOLLOWING.

A few weeks ago, the daughter of the greatest English Comedian (who passed away a short time ago) was sitting in her dining room with her sister-in-law, quietly discussing the topics of the day. At that time everybody belonging to the house was away, with the exception of the two ladies mentioned, footsteps were heard on the stairs, when to the great astonishment of the ladies, the husband of one, who had died only a few months since, was seen standing in the doorway leading to the dining room fully materialized. He did not speak—just stared at each for a few seconds—then made his way downstairs.

He was immediately followed by the ladies—they were too late, he had vanished.

CROSS-EXAMINING A GHOST.

The Hydesville case in 1848 is taken by some spiritualists to be the foundation of the modern science of spiritualism. The disturbance began with knockings at night in the children's bedroom, sounding as if from the cellar below, and like shoemaker's hammering. The children felt something heavy like a dog lie on their feet when in bed, and a cold hand pass over their face. The bedclothes were pulled off, chairs and furniture were moved, and raps were heard on the doors and tables.

After about two months, the noises one night becoming incessant, the father, a Mr. Fox, tried the sashes of the window, when the sounds were imitated. Some nights later quite a séance was held, attended by about eighty people, and the mysterious rappings spelt out a peculiar story. It declared that it was the spirit of a pedlar who had been murdered some years previously and buried in the cellar. Digging under the floor, they found, at a depth of 5ft. the remains of a human body.

A long and fierce controversy has raged over the Hydesville case, at the very crux of spiritualism. It is said that the Fox children discovered some curious means of snapping their joints, and took this extraordinary advantage of it. The story was recalled by Mr. Wallace, of "Light," who would seem to emphatically believe it.

THE HAUNTED EVANGELIST.

The Wesley case dates back to 1716. For some two months after the death of the father, at the same hour as usual every night his step was heard on the path, and his peculiar knock heard at the door. Also his voice was imitated singing his favourite hymns; and most curious of all, a loud "Amen" was heard at the end of the family prayers. These peculiar manifestations continued for two months, and then ceased.

MESSAGE FROM A DEAD SON.

At a meeting of the London Spiritualist Alliance a short time since, Mr. George Spriggs related an extraordinary instance of spirit communication in Australia.

In a town on the Yarra Yarra River, Mr. Brown attended a spiritualistic séance when his two sons and a friend had gone out yachting for a few days. During the séance one of the sons communicated the fact that the yacht had capsized and all aboard were drowned, describing the locality minutely. He also said that one body had been devoured by a shark.

Search was made, and two bodies were found. Some time later, a shark was killed near the spot, and on it being opened the waistcoat and watch of the unfortunate man were found. The watch had stopped at nine o'clock, the time mentioned in the son's message at the séance.

DEAD GIRL RE-VISITS HER LOVER.

The story of the return of the spirit of a dead sweetheart is told on the authority of the Rev. A. Chambers, of Brockenhurst, Hants, in the "Occult Review."

The vicar relates how a young man in grief at the death of his sweetheart prayed earnestly and constantly for a sign that she lived beyond the grave. The sequel was that while at work in his office one day he looked up and saw the dead girl on the other side of the room. She moved a little towards him and tried to speak. When he rushed towards her she vanished.

After this occurrence he woke one night and found the girl standing by his bedside. Three times she lay her right hand across her mouth in a peculiar manner. Later he remembered that before the body of his sweetheart was put in the coffin he had tried to kiss her, and a sister pulled his head back and laid her hand across his mouth.

GHOST IN A FLAT.

The story of a courageous spiritualist who became suddenly timid was related at a meeting of the Union of London Spiritualists at South Place Institute a few weeks ago. Mr. Davis, a councillor of Canning Town, told how, when living in a flat with his family, he had stayed up one night determined to get into touch with the spirit world. With this idea he took an empty glass, and remained gazing into its depths for some time.

Suddenly he heard footsteps, which seemed gradually to draw nearer to where he was sitting. Though nervous, Mr. Davis determined to see the matter out. The footsteps came nearer, and at length a hand was lightly placed on his shoulder.

His courage then left him, and with a shriek he fled from the room and sprang into bed, dressed as he was, boots and all.

DEATH FORETOLD IN A SERMON.

"I have in the past criticised adversely some who have said they have seen visions. I will not do so again. I retract those censorious words."

So spake the Rev. Meredith Morris from the pulpit of Garth Church, Maesteg, South Wales. He spoke to a crowded congregation.

"What did I know then?" he went on. "We have had our Easter Communion and there were absentees from it. There were some who told me they would come, but I looked into their eyes and saw that they did not mean what they said. They did not come, and I afterwards saw some of them—seven of them—gambling under a tree."

"Now I have a message from God, and it is to all young men, and to all others in this church. I have seen in a vision seven young men, and one of these seven will be called to his reckoning by his Maker, and that very shortly."

The preacher paused and was convulsed with sobs. A wave of strong emotion passed over the congregation. Men and women literally gasped for breath.

It was on Sunday that the sermon was delivered. Strange to say, on Monday, afternoon one of the young men to whom the minister had referred was killed in a colliery.

A DOG THAT SEES GHOSTS.

A friend of mine was staying at the riverside home of a foreign gentleman living in England. After dinner, on the first night of his arrival, he was sitting with his host in the library, smoking comfortably before the fire, when of a sudden the great German boar-hound lying outstretched between the two men on the hearth got upon his legs with a snarl, swung off into the middle of the room, and stood there barking furiously at nothing.

My friend looked over his shoulder, expecting to see a servant enter the room, and then, turning to his host, he asked with a smile what it was the dog made such an alarming fuss about. His host, who was also smiling, put a finger to his lips, signifying silence.

And then my friend saw what held him fascinated till the scene ended. He saw a huge dog barking at Nothing, making little furious rushes at Nothing, and, getting angrier and angrier, driving this said Nothing nearer and nearer to the curtained windows. The hound's eyes

Blazed with Fury,

his frothing lips disclosed teeth that dripped with the very violence of hate, and the whole lithe body, with the coat roughened by rage, was tense with enmity. To doubt that there was no Thing in front of him was impossible.

As soon as the hound had driven his enemy to the curtains he returned to the hearth, laid himself down again before the fire, but this time kept his head erect with uneasy eyes fixed upon the curtains.

"He does that nearly every night," said the host of my friend.

"But what does he see?"

"A ghost. Well if you do not like the word, let us say an apparition. Yes, he sees on apparition. I have tried to see it many times, but"—shrugging his shoulders—"I do not fast sufficiently, perhaps! No; I have never seen it."

It came out that the house had long enjoyed the reputation of being haunted. The new owner had no belief in the legend till the hound sprang up from the hearth, almost night after night, and always at about the same time, and went through the extraordinary passion of anger described.—"Strand Magazine."

MYSTERY OF A MEDIUM WHO MADE TABLES FLOAT IN THE AIR.

Mr. Andrew Lang, in his own inimitable way, deals in his latest book, "Historical Mysteries," with the "Strange Case of Daniel Dunglass Home," who, by his marriages, "far out-went such famous charlatans as Cagliostro, Mesmer, and the mysterious Saint Germain, the deathless. For, though the son of a Scottish mother in the lower middle-class at highest, born at Currie, in Mid-Lothian in 1833, and educated in a village in Connecticut, he successfully married, with the permission of the Czar, two Russian ladies of noble birth—a feat inexplicable, says Mr. Lang, when we think of the rules of the Continental noblesse.

He was but a mild young musical man, and the problems of how he achieved his social successes, and how he managed to escape exposure, if he did his miracles by conjuring, are almost equally perplexing.

At the age of seventeen Home began to hear "loud blows on the head of my bed, as if struck by a hammer." The Wesley family, in 1716-17, had been quite familiar with this phenomenon, and with other rappings, and movements of objects untouched. In fact, says Mr. Lang, all these things are of world-wide diffusion, and I know no part of the world, savage or civilised, where such events do not happen, according to the evidence.

In 1850, Home was so constantly attended by noises of rappings that his aunt threw a chair at him, summoned three preachers, an Independent, a Baptist, and a Wesleyan, and plunged into conflict with the devil. The furniture now began to move about untouched by man, and Home's aunt turned him out of the house. Henceforth he was a wonder-worker.

The American poet, Bryant a Harvard professor, and others examined Home in 1852, and emphatically declared that "we know were not imposed upon or deceived." "Spirits" spoke through the voice of the entranced Home, or rapped out messages, usually gushing, and Home floated in the air, at the house of a Mr. Ward Cheney.

Sir David Brewster Mystified.

In 1855 Sir David Brewster visited Home, and said that he, Lord Brougham, Mr. Cox, and Home sat down "at a moderately sized table, the structure of which we were invited to examine. In a short time the table shuddered, and a tremulous motion ran up our arms. The table actually rose from the ground, when no hand was upon it. A larger table was produced, and exhibited similar movements. An accordion was held in Lord Brougham's hand and gave out a single note. A small hand-bell was then laid with its mouth on the carpet, and after lying for some time it actually rang, when nothing could have touched it. The bell was then placed upon the other side, still upon the carpet, and it came over to me and placed itself in my hand. It did the same to Lord Brougham. These were the principle experiments; we could give no explanation of them, and could not conjecture how they could be produced by any kind of mechanism. . . . We do not believe that it was the work of "spirits."

Afterwards, as Mr. Lang points out, Sir David Brewster, in newspaper letters, contradicted in certain respects what he had privately written to his family.

The next incident of note is the meeting between Home and Mr. and Mrs. Browning at Ealing, which gave rise to what seemed a personal attack on Home, in "Mr. Sludge, the Medium," as a detected and confessing American imposter. On this occasion, said Home, a wreath of clematis rose from the table and floated towards Mrs. Browning, behind whom her husband went and stood. The wreath settled on the lady's head, not on that of Mr. Browning, who, Home thought, was jealous of the favour. This, says Mr. Lang, is manifestly absurd.

"Phantasm" of a Child.

Several years ago an eminent writer published another version in a newspaper. Mr. Browning had told him, he said, that, sitting with Home and Mrs. Browning in a darkened room, he saw a white object rise above the table. This Home represented as the phantasm of a child of Mr. and Mrs. Browning which died in infancy. Mr. Browning seized the phantasm which was Home's naked foot.

But it must be remembered, says Mr. Lang, that (1) Mr. and Mrs. Browning had no child which died in infancy; and (2) that Mrs. Browning's belief survived the shock. And so we "get no forrader."

The one known alleged case of detection of fraud, on Home's part, given on first hand evidence and written only a few weeks after the events, is a record by Mr. Merryfield of an Ealing seance in 1885, on a night by such light as exists when the moon has set in July.

"The outlines of the windows we could well see, and the form of any large object intervening before them, though not with accuracy of outline." Mr. Merryfield detected "an object resembling a child's hand, with a long white sleeve attached to it," and also attached to Home's shoulder and arm, and moving as Home moved.

There are many attested accounts of hands seen, in Home's presence, in a good light with no attachment: and no fraud is known ever to have been detected in such instances. The strange fact is that if we have one record of a detection of Home in a puerile fraud in a faint light, we have none of a detection in his most notable phenomena in a good light.

Moving Heavy Furniture.

Mr. Lang goes on to cite the following account, published in "The Nineteenth Century" for April, 1896, by Mr. Hamilton Aide, who, prejudiced against Home, was asked to meet M. Alphonse Karr, one of the most sceptical men in France, at a seance with Home.

The two arrived first at the villa, and were shown into a saloon, where the furniture was very heavy, the tables "mostly of marble, and none of them had any cloths upon them." There were about twenty candles in sconces, all lit, and a moderator lamp in the centre of "the ponderous round rosewood table at which we were to sit." Mr. Aide examined the room carefully, and observed that wires could not possibly be attached to the heavy furniture ranged along the walls, and on the polished floor, wires could not escape notice. The number present was nine.

All hands were on the table, but M. Karr insisted on being allowed to break the circle, go under the table, or make any search he pleased. "This Home made no objection to." "Raps went round the table, fluttering hither and thither in a way difficult to account for by the dislocation of the medium's toe, the common explanation."

Mr. Aide was observant enough to notice that a lady had casually dropped her bracelet, though she vowed that it "was snatched from her by a spirit." "It was certainly removed from her lap, and danced about under the table."

Then suddenly "a heavy arm chair, placed against the wall at the further end of the salotte, ran violently out into the middle of the room towards us." Other chairs rushed about with still greater velocity."

Tables Float in the Air.

The heavy table then tilted up, and the moderator lamp, with some pencils, slid to the lower edge of the table, but did not fall off. Mr. Aide looked under the table; Home's legs were inactive.

Home said that he thought the table would "ascend," and Aphonse Karr dived under it, and walked about on all fours, examining everybody's feet—the others were standing up.

The table rose "three or four feet," at highest, and remained in air "from two to three minutes." It rose so high that "all could see Karr, and see also that no one's legs moved." M. Karr, says Mr. Lang, was not a little annoyed; but as "Sandow could not have lifted the table evenly," even if allowed to put his hands beneath it, and as Home at one side, had his hands above it, clearly Home did not lift it.

All beheld the phenomenon, and Mr. Aide asks, "Was I hypnotised?" Were all hypnotised? Certainly no form of hypnotism known to science was here concerned. Except when Home said that he thought the table would ascend, there had been no "verbal suggestion;" nobody was told what to look out for.

Mr. Aide's story is absolutely unexplained, and it is one of scores, attested in letters to Home, from people of undoubted sense and good position.

Sir William Crookes in 1890 published full accounts of his experiments on Home in 1871, with elaborate mechanical tests as to alteration of weights, and recorded Home's feats in handling red-hot coals, and communicating the power of doing so to others. Sir William discovered no flaw in the experiments, or in the reasoning based upon them. "The table rose completely off the ground several times, whilst the gentleman present took a candle, and, kneeling down, deliberately examined the position of Mr. Home's knees and feet, and saw the three feet of the table quite off the ground." Every observer in turn satisfied himself of the facts; they could not all be hallucinated.

Having cited the facts of the case, with, of course, more detail than could be given here, Mr. Lang saves us without giving his own definite belief, although he would seem to show that the balance of truth inclines in favour of Home.



A short list of Spiritual Meeting Halls are here given. Should readers require further information, they would greatly benefit by subscribing to "Light," published at 110, St. Martin's Lane, London, and "The Two Worlds," published at Corporation Street, Manchester.

LONDON.

Spiritualist Alliance, Ltd., 110, St. Martin's Lane, W.C.
Cavendish Rooms, Mortimer Street, W. 22, Prince's Street, Oxford Circus, W.
Henley Street, Battersea Park Road.
8, Mayall Road, Brixton.
Surrey Masonic Hall, Camberwell New Road.
Chepstow Hall, 139, Peckham Road, S.E. 110, High Road, Chiswick, W.
Clapham Institute, Gandon Road, S.W. 322, Euston Road, N.W.
Sigdon Road School, Dalston Lane, N.E. Brett Road, Hackney.
Corner of 3rd Avenue, Church Road, Manor Park, E.
73, Becklow Road, Askew Road, Shepherd's Bush.
193, High Road, Tottenham.

LIVERPOOL.

Daulby Hall, Daulby Street.
Phoenix Hall, Low Hill.
Farnworth Hall, Farnworth Street.
Independent Society, 128a, Mount Pleasant.

MANCHESTER.

Central Spiritualist Association—Britten Hall, 32, Bridge Street.
Brooks Bar, 86, Chorlton Road.
Collyhurst, Oldham Road.
Public Hall, Franklin Street.
Hyde Road, Belle View, Gorton.
Booth Street, Gorton, N.
920, Rochdale Road, Harpurhey.
Hilton Street, Higher Broughton.
Corner of Junction Street, Hulme.
Chell Street, Stanley Grove, Longsight.
Over Co-Operative Stores, Openshaw.
Ellesmere Hall, Ellesmere Street, Salford.
Clifton Street, South Salford.
New Shaw Road, South Salford.
27, William Street, West Gorton.
Ford Lane, Pendleton.

SHEFFIELD.

Middle Class School, Paradise Square.
Heeley Spiritual Society, Temperance Hall—379, Bramhall Lane.

LEEDS.

Institute, Grove House Lane, Claypit Lane.
Progressive Hall, Leah Place, Geldard Road, New Wortley.
25, Adelphi Street.

YORKS.

Spiritual Evidence Society, Progressive Hall.
Spiritual Church, St. Saviour's Gate, Cromwell Road.

MACCLESFIELD.

Cumberland Street.

BLACKPOOL.

Spiritual Church, Albert Road

ACCRINGTON.

26, China Street.
Spiritual Church, Carter Street.

BIRMINGHAM.

Camden Street Board School.
Masonic Hall, New Street.
Spiritual Hall, Saltley.

BISHOPS AUCKLAND.

Temperance Hall, Gurney Valley.

BRADFORD.

Bowling, Harker Street.
West Bowling, Boynton Street.
West Bowling, Parkside Road.
Springfield Spiritual Rooms, Wetley Hill, Westgate.

GLASGOW.

Scottish Mediums Union, St. George's Cross, 251, New City Road.
Assembly Rooms, 136, Bath Street.
Ivy Rooms.

EDINBURGH.
5, Queen Street.

DUNDEE, N.B.
Forester's Hall, Rattray Street.

DERBY.
Spiritual Temple, 23, London Road.
United, Lecture Hall, Mechanics Institute, Traffic Street.

GATESHEAD.
47, Kingsboro' Terrace.
Eden Progressive Society, Beaconsfield Hall Coatsworth Road.
2, Vine Street, Askew Road West.

GRIMSBY.
Central Hall, Strand Street.
New Clew, Navigation Hall, Hamilton Street.

BARNOLDSWICK.
Lyceum, Spiritual Hall.

BARNSELEY.
George Road.

BRISTOL.
Railway Terrace.

BARROW-IN-FURNESS.
Psychological Hall, Dalkeith Street.
Berry's Buildings, Abbey Road.

BARRY DOCK.
Alexandra Hall, Woodland Road.

BELPER.
Jubilee Hall.

BIRKENHEAD.
Britten Hall.
225, Grange Road.

BLACKBURN.
St. Peter's Street.
Northgate Spiritualistic Church.

BOLTON.
Bradford Street.
Wood Street, Bredshawgate.

BRIGHTON.
17, Compton Avenue.

BURNLEY.
Guy Street.
North Street.
Spiritual Hall, Richard Street.
Hammerton Street.

BOURNEMOUTH.
21, Charminster Road.

BURY.
Spiritual Hall, off Paradise Street.

CARDIFF.
58, Queen Street.

CHESTERFIELD.
Falcon Assembly Rooms.

COLNE.
Cloth Hall.

DARWEN.
Church Bank Street.

DONCASTER.
Alexandra Rooms, Nether Hall Street.

GREENOCK.
Association Shepherd's Hall.

HUDDERSFIELD.
Spiritualists Hall, Ramsden Street.

LANCASTER.
Athenæum, St. Leonard's Gate

LEICESTER.
Spiritualist Hall, Albion Street.

NELSON.
Newtown Assembly Room, Every Street.
Pendle Street.

NOTTINGHAM.
Gladstone Hall.
Progressive Spiritual Church Street.
Nicholas Church Walk.
Castlegate Hall.

PORTSMOUTH.
Lesser Victoria Hall, Southsea.

SMETHWICK.
Central Hall, Cape Hill.

SOUTHAMPTON.
Waverley Hall, St. Mary's Road.

SOUTHEND-ON-SEA.
Milton Street.

SOUTHPORT.
Queen's Hall, Nevill Street.
Hawkshead Hall.

NORTHAMPTON.
S.T.R. 84, Dunster Street.
St. Michaels Road.

STALYBRIDGE.
Forester's Hall, Vandrey Street.

WALSALL.
Central Hall, Bradford Street.

WARRINGTON.
Spiritualist's Hall, Sankey Street.

WIGAN.
Miner's Hall.

WOLVERHAMPTON.
Midland Chambers.

CARLISLE.
16, West Walls.

EXETER.
Malborough Hall, Bull Meadow Road

NEWCASTLE-ON TYNE.
Heaton and Byker, Investigation Society,
Byker Bridge Road.
Spiritual Hall, 111, Elswick Road.
Northumberland Hall.

CASTLEFORD.
Britten Hall, Jessop Street.

CLECKHEATON.
Old Robin Rooms, Westgate.

DONCASTER.
Progressive, 11, Wood Street.

HALIFAX.
St. Paul's, Alma Street.

HULL.
Spiritual Church, Lime Street.

KEIGHLEY.
Spiritual Temple, Heber Street.

MIDDLESBOROUGH.
Grange Road.

SKIPTON.
Temperance Hall.

CHESTER.
83, Brook Street.

SHIPLEY.
Market Buildings, Teal Court.

SOUTH SHIELDS.
1, Robinson Street.
77, King Street.
16, Cambridge Street.

SCARBORO'.
Spiritual Hall Church.

LINCOLN.
Upper Room, Arcade.

GLOSSOP.
Spiritual Hall, Edward Street.

HINDLEY.
Spiritual Temple, Bridge Street.

LEAMINGTON.
Priory Terrace, near G.P.O.

NORTH SHIELDS.
80, Saville Street.
11, Albion Road.

OLDHAM.
Spiritual Church, Elliott Street.
Spiritual Temple, Coronation St. Mumps.

PLYMOUTH.
Oddfellow's Hall, Morley Street.
Balfour Hall.

PONTYPRIDD.
1, Crossbrook Street.

PRESTON.
Weaver's Hall, Walker Street.

MORECAMBE.
Union, New Queen Street.

PAIGNTON.
The Kraal, St. Andrew's Road.

STOCKTON-ON-TEES.
36, Silver Street.

TODMORDEN.
Spiritual Church, Dale Street.

STOCKPORT.
Albert Hall, Wellington Street.

ROCHDALE.
Regent Hall.
Progressive, Oldham Road.





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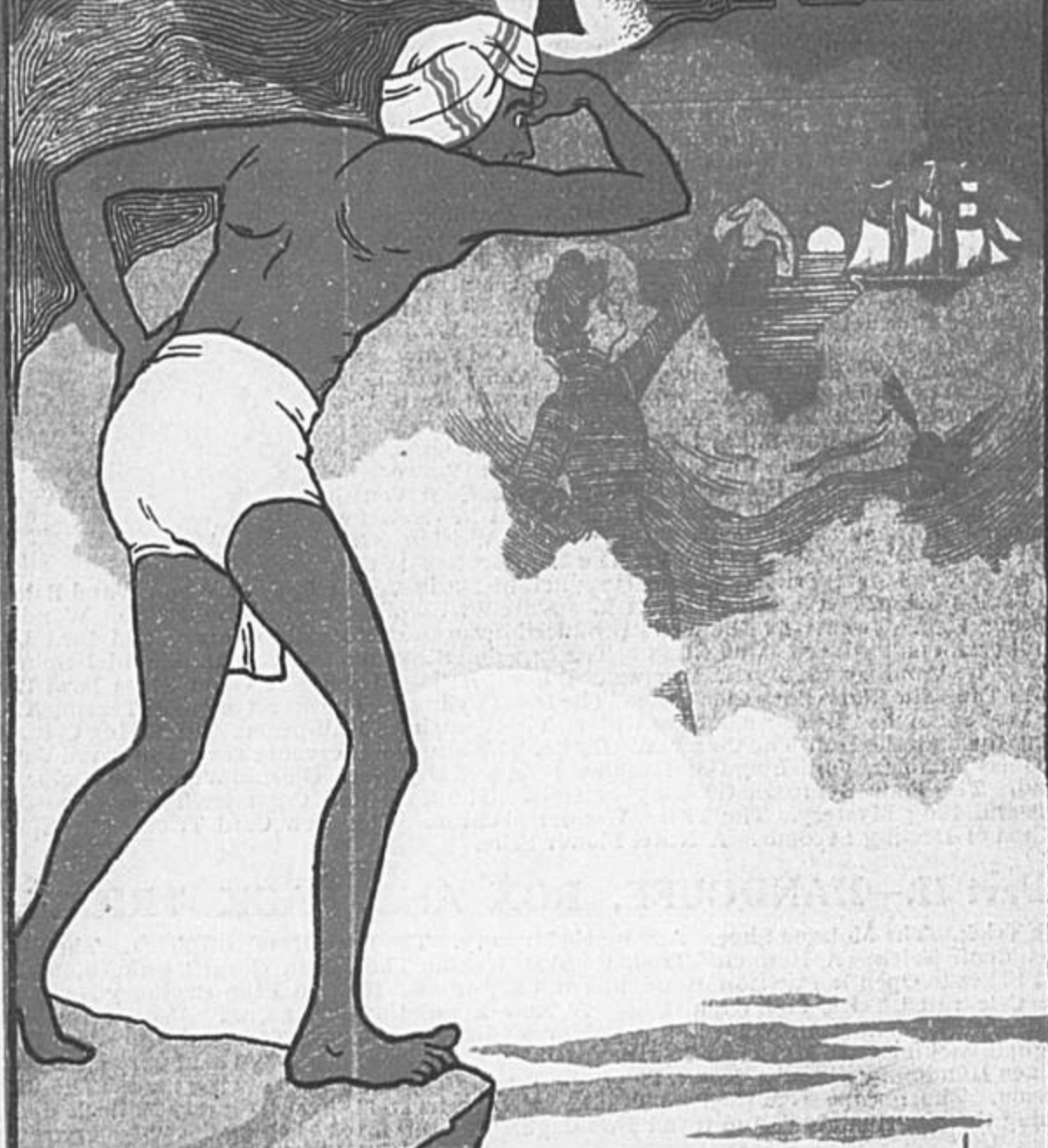
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